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# THE JEWISH EXPOSITOR,

AND

Friend of Israel.

NOVEMBER, 1824.

REMARKS ON RABBI ISAAC.

ישע"י נב"י יג"

*Of whom speaketh the Prophet this?*

RABBI ISAAC'S ANSWER TO THIS QUESTION EXAMINED AND REFUTED.

"Ask thy father, and he will shew thee; thy elders and they will tell thee." Deut. xxxii. 7.

"THIS entire passage, Isaiah lii. 13, to the end of liii., is predictive of the nation of Israel under their present captivity; and here, as in many other places, (Isaiah xli. 8, 9; xlv. 1, 2, 21; xlv. 4; Jer. xxx. 10; Ps. cxxxvi. 22,) they are called the servants of God, who says, 'Behold my servant Israel shall be very prosperous, when he shall go forth from the captivity of Ismael and Edom, who are uncircumcised and unclean; from that time forward he shall be exalted and extolled, and very high.' These words are expressive of the excellency and dignity which the Israelites shall enjoy at that time, and which shall be as great as can be bestowed upon the most select portion of the human race." See *The Fortress of Faith*, by him, pp. 201—212.

This interpretation has been adopted from Rabbi Isaac by Mr. Hart Simonds, *Arguments of Faith*,

VOL. IX.

London, 1823\*; and it is frequently advanced in conversation by the modern Jews; if, however, they pay any deference to the opinions of their ancient rabbins, they must abandon it, and admit that it is sufficiently contradicted, if we can show from accredited and ancient rabbinical writings, that the passage in question has been applied to the Messiah.

"*My servant*, this means Messiah, as he is called, Isaiah xlii. 1, and as Jonathan expressly adds, on this place; Jalkut (an allegorical comment on the Bible, compiled from the oldest rabbinical expositions) remarks here from Tanchuma, (a comment on the law,) *This is King Messiah*: and that the ancient Jews did also expound this passage in the same way, we learn from Moses Alchich, who says in loc. "Behold our masters of blessed memory have agreed unanimously, as they learned from tradition, that the Prophet here speaks of Messiah. Aben Ezra and Abarbanel in their comments allow, that such was the opinion of their forefathers, though they and others

\* Yet this Rabbi argues from this passage, that Messiah cannot be the Son of God, because he is called his servant: Part II. p. 30.

would rather recur to the most forced and unnatural interpretations, than confess the plain truth. This passage has been applied to Abraham, to Moses, to Josiah, and even as Grotius has foolishly done, to Jeremiah; but its most popular application is to the Jewish nation while in captivity among the Gentiles; we think it manifest, not only from the New Testament application of the prophecy, and from the writings of the ancient Jews, but also from the context itself, that the Prophet speaks not of a nation but of an individual, whom in ver. 8, he particularly distinguishes from *his people*, i. e. the Jewish nation; and that while the whole and every part of it applies justly to our Saviour, it is inapplicable in many particulars to those, to whom the Jews pretend it belongs." See Michaelis' Notes in loc.

Chap. lii. 13, "Behold my servant Messiah shall prosper," &c. —Targum of Jonathan, in loc.

"Our Rabbins expound this of Messiah, for they say that Messiah is smitten, as it is written, He bore our griefs," &c.---Jarchi, Gloss in loc.

Bereschit Rabba on Gen. xxviii. 10, asks, "Why is Messiah called a great mountain? Zech. iv. 7: Because he is greater than the fathers, as it is written, 'Behold my servant,' Isaiah lii. 13, that is, Messiah, who shall be raised above Abram, exalted above Moses, and made higher than the ministering angels."

Medrash Tillim (an Exposition of the Psalms) on the second Psalm, quotes the words, 'Behold my servant,' &c., as proof that the things relating to Messiah are spoken of by the prophets.

"And his kingdom shall be ex-

alted," Num. xxiv. 7. "viz., in the days of Messiah, as it is said, Isaiah lii. 13, Behold my servant shall be exalted."---Pesikta Sotacta, a comment on the Law.

Chap. liii. 2. Moses Hadarsan, cited by Jarchi, on Gen. xxxv. 8, proves that the Redeemer shall have no father, from these words, 'He shall grow up before him,' &c.

Ver. 3. Rabbi Nachman quotes 'a man of sorrows,' along with Zech. vi. 12, as places where Messiah is called a man.

Ver. 4. See Jarchi, as quoted above, on Isa. lii. 13.

Ver. 5. "And king Messiah was among the generation of the wicked, and he applied his heart to seek mercy for Judah, and to fast and to humble himself on their behalf, as it is said, 'And he was wounded for our transgressions;' and he seeks mercy for them when they sin, as it is written, 'and by his stripes we are healed,' and 'he bare the sin of many, and made intercession for the transgressors.' Bereschit Rabba on Gen. xxiv. 67.

In the book Siphre, a comment on Num. and Deut., the following is quoted as the opinion of Rabbi Jose of Galilee: "King Messiah is afflicted, humbled by fasting, and punished; as it is written, 'he was wounded for our transgressions, he was bruised for our iniquities;' and 'the Lord laid on him the iniquity of us all.' This verse and the preceding are adduced in the Talmud, tract Sanhedrim, chap. xi., as proof that Messiah himself shall be afflicted, according to 'He was wounded,' &c.; and 'surely he hath borne our sins.'" In the same tract, section Chelek, these verses are also quoted as proof that Messiah will be found among the lepers at Rome. In the Midrash



Ruth we have the following mystical interpretation of "dip thy morsel in vinegar;" "these are the afflictions of Messiah, of whom it is said, 'He was wounded,'" &c.

Ver. 7. "Messiah endured all tribulation voluntarily, as it is written, 'He was oppressed and he was afflicted.'" Bereschit Rabba, Gen. i. 1.

Rabbi Isaac, by making the Jewish people the righteous servant of the Lord, at the advent of Messiah, contradicts the rabbinical idea which he himself elsewhere adopts, viz. "that at the coming of the son of David, the temple would be a den of thieves." See Wetstein's Notes, Acts viii. 33. His interpretation is also destitute of the scripture authority which he claims for it; for in every one of the passages quoted by him, the name Israel or Jacob is found, which totally alters the case, and by no means proves that all other passages which mention "the servant of God," or "my servant," are necessarily applicable to the Jewish nation, especially when it is elsewhere confessedly the designation of Messiah.

"The meaning of ver. 14," continues Rabbi Isaac, "is, Forasmuch as many were surprised at your abject state in your captivity, and considered you more deformed than other men, saying of every ill-favoured person, That is a Jew, so (ver 15.) now shall even kings be silent in astonishment at the sight of your glory, so far surpassing what the Prophets had foretold, or they themselves expected. Therefore shall the Gentiles and their kings say, (chap. liii. 1,) Who hath believed our report? that is, who among us believed the report conveyed to us respecting the felicity of Israel; yet now we see that which

surpasseth it all; nor did we know that the arm of the Lord was revealed over them, because we saw them in the deepest affliction." Fortress of Faith, pp. 213, 214.

Ver. 2 and 3 are paraphrased much in the same state, and made to express the astonishment of the Gentiles at the exaltation of Israel, and at their own incredulity in not foreseeing such an event when it was so clearly predicted. It seems harsh and altogether unwarrantable to interpret 'our report,' as the report which has reached us, instead of the report whereof we are the authors; but waiving this, there are other very decided objections against the turn which the Rabbi has given to this chapter, by introducing the Gentiles as the persons who speak. This indeed obviates the objection urged by Leslie and others, that thus Israel is made both the speaker and the person spoken of, and by consequence, the sufferer to suffer for the sins of those who are eventually the same with himself; likewise by referring this righteousness of the Jews as the servants of God, to the days of Messiah, he frees himself from the charge of contradicting his own confession of their present wickedness. He has, however, only extricated himself on the one hand by getting involved on the other; for granting that Gentiles are the speakers, which we shall presently prove they are not, how is it consistent with truth for them all to confess that they disbelieved the report of the prophetic writings, when so many are found at this day, literally to interpret the numerous predictions of the future glory of Israel, Judah, and Zion? or how can ver. 2 and 3 apply to the Gentiles at any future day, when such feelings of kindness

towards the Jews is now exhibited by the greater part of the Christian world?

Ver. 4. "The Gentiles shall say, according to their own sentiments, Since we long ago saw that the Jews possessed the truth, but we wandered from it like sheep, so calamity and exile did not happen to him for his sins, but the afflictions which we so justly merited, fell upon him, instead of upon us. But we thought him visited with these afflictions, and thus smitten by God for his rebellion and murder of Messiah, while he was really enduring the punishment due to our sins."

Ver. 5. 'The chastisement of our peace was upon him;' explained thus. As in this changeable world there is no good to be enjoyed without a mixture of evil, no peace without some contention, so we enjoyed the good and the peace, while they suffered from the evil.' Ver. 6. 'We had all turned to our idols, but the Lord laid on him the punishment due for such heinous transgressions.' Ver. 7. 'We pillaged and plundered him with fines and exactions; we persecuted him with fire and sword; but he silently and patiently endured it all.'"

When learned Jews argue against the general principles of Christianity, they borrow the arguments of Socinians, and re-echo their objections to the doctrine of vicarious atonement, thus concurring with them in their opposition to one of the leading doctrines of revealed religion. Yet here we have this doctrine most unequivocally maintained by Rabbi Isaac himself; here, according to his interpretation, is a righteous nation which had done no violence, neither was deceit found in its mouth, subjected to extreme punishment, in or-

der that nations really ~~culpable~~ might escape, and this by the appointment of God himself, ver. 12 and 13. Let the Jews justify this explanation, and by their arguments, whatever they may be, will we vindicate ourselves, when we pray them in Christ's stead, to be reconciled unto God, who "was in Christ reconciling the world unto himself, not imputing their trespasses unto them; for he hath made HIM to be SIN for us who knew no sin, that WE might be made the RIGHTEOUSNESS of God in him."

The advocates of this interpretation have another point to settle with themselves; according to it, the Jews, now by their own unanimous consent, a sinful people, are to become a righteous nation at the advent of Messiah; but it also makes the Gentiles recognise them as a righteous nation, during the whole period of their captivity, when by its unmerited sufferings it was making atonement for the sins of the heathen. Which of these statements are we to believe, that of the Jews, who confess their sinfulness, or that of the Gentiles who extol their righteousness.

There remains, however, a still greater inconsistency for them to reconcile. It cannot be denied, that exile and captivity were denounced as the punishment of Israel's sins, and that restoration to divine favour was promised as the consequence of their repentance; hence we argue that their present condition proves them to have been, and still to be, a rebellious people. But how shall we reconcile the unquestioned testimony of Moses and the prophets, with the sentiments attributed to the Gentiles respecting the innocence of suffering Israel? This is a contradic-



tion too glaring for the most ingenious sophistry to gloss over. Kimchi, who seems to have felt these difficulties, endeavours to elude them, by asserting that the Gentiles only spoke thus in ignorance, and according to their own erroneous conceptions of the dealings of God; our author appears to have thought the same, for he says, the Gentiles shall speak according to their own sentiments; thus insinuating what Kimchi asserts, that we are not to receive for revealed truth, what they utter as the result of reasonings founded on their misconceptions of the Divine Being. But who are the Gentiles holding such erroneous language? Are they idolaters speaking in ignorance? Quite the contrary; for both Kimchi and Rabbi Isaac represent them as convinced of the truth of Prophecy, and of the exalted character of Israel, as the people of the true God; and is it likely that the Prophet would represent such persons as arguing erroneously, or put false reasoning into their mouths? Or can it be shewn that the scripture ever exhibits such reasoning without giving any indication of its falsehood? But this argument is entirely futile, for God himself, whom Rabbi Isaac allows to be the speaker in the 11th and 12 verses, calls the person of whom the Prophet wrote, "his righteous servant" "who shall justify many, for he shall bear their iniquities," and who "bare the sins of many, and made intercession for the transgressors."

The silent submission of the sufferer in verse 7, has been but little exemplified in the Jews, as any one may see who reads their prayers for deliverance from their persecutors, which are very far

from being in character with "prayer for their welfare, and the prosperity of their kingdom." See Arguments of Faith, p. 65.

Ver. 8. "He is now freed from the sufferings of prison, and from the oppression of unjust judgment; after such a series of calamities, who can declare his generation. Often has he suffered for his faith in the unity of God; we thought these afflictions arose from his sins, while in fact, for the transgressions of my people, (of all of us without exception) was he made a leper."

Ver. 9. "He submitted to death, and to the grave, rather than renounce his faith in the divine unity," as it is written, Ps. xlv. 22, "We tortured him to discover his concealed wealth, and treated him as a vile criminal, that we might divide his spoils, without pretending that he had done violence; and though by a single word expressive of faith in our religion, he might have escaped all this, there was no deceit found in his mouth."

Ver. 10. "Now we see that God was pleased thus to affect him in captivity, that he might restore him in the time of redemption, and bless him with all manner of felicity." Thus far are the words of the Gentiles; those that follow are the words of God.

What has been said in opposition to the paraphrase of former verses equally applies to the foregoing, as they both rest on the same grounds, and therefore need not be repeated; but when our author asserts that up to the 10th verse, we have the words of the Gentiles, we cannot suffer it to pass without animadversion. These Gentiles are the proselytes which he thinks shall be brought within the pale of the Jewish church, and incorporated into their nation by

circumcision; we look for their introduction into the family of God, but we believe that will be through the medium of the Christian church. Thus we both agree that the Gentiles will be converts to the service of the true and living God, and that consequently they will receive and venerate the Old Testament as his word, the truth of which will be evinced among other proofs by the fulfilment of its predictions. Such readers of the Old Testament cannot be ignorant of the character it gives of the Jewish people from the days of Moses to Malachi, and of the captivity which it denounces; authentic history and the Rabbinical writings will shew that their character has not improved since the canon of the Old Testament was closed. According, however, to the opinion of our author, these Gentiles with all this evidence before them, are to say that the captivity and suffering of the Jews were not those of a guilty people enduring the predicted punishment of themselves, but the sufferings to which an innocent victim voluntarily submitted, to expiate the guilt of its oppressors. This difficulty is inseparable from every interpretation which makes the Gentiles the speakers in this chapter, and it furnishes an unanswerable argument against the idea of the Jewish nation being therein spoken of as an individual. The Jews are conscious that this passage is against them, else why do they omit reading it in the synagogue? The 48th Hapthoroth or section of the prophets, is from Isaiah li. 12, to lii. 12, and the 49th is from Isaiah liv. 1—10; and it is no less worthy of remark that David Levi is silent on this chapter, though he professes to ex-

plain all the passages in the Old Testament, which Christians apply to Jesus of Nazareth.

Now if converted Gentiles could not, and unconverted Gentiles would not thus speak of the Jewish nation, and if the Jewish nation could not thus speak of themselves, the speaker being different from the person spoken of, the question still recurs, "Of whom speaketh the prophet?" We have seen that the ancient Jews believed that he spoke of Messiah, and in this we agree with them; but we further contend that he spoke of Jesus, and we maintain that this prophecy is distinctly fulfilled in him; nay more, that no other ever lived to whom it is equally applicable.

The family of David at the time of his birth was reduced to indigence and obscurity, and an illustrious character springing from that stock was like the vegetation of "a root out of a dry ground;" this figurative language is elsewhere applied to the origin of Messiah, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," Isaiah xi. 1. There was nothing in the external appearance of Jesus to attract popular attention,---no form, comeliness, or beauty; his visage was so marred by his acquaintance with grief, that he was deemed considerably older than he actually was, John viii. 57. This is no contradiction of what is said Psalm xlv. 2, "Thou art fairer than the children of men," for the psalmist speaks of his triumph, but the prophet speaks of his humiliation. The Gospel history abundantly proves that he was "despised and rejected of men," and his sufferings are equally unquestionable; in his case,

the improbable circumstances of being put to death as a criminal, and buried by a rich man, were actual facts, and it is strong presumption that the Jews did formerly view this chapter as a prediction of Messiah's sufferings, that being unable to deny that he was to endure death, they invented the fable of two Messiahs, one of whom was to perish, and the other to triumph.

The result of this humiliation, suffering, and death, has been accomplished in Jesus---“He has seen his seed, he has prolonged his days, and the pleasure of the Lord has prospered in his hand.” The Jews refer to this verse as decisive proof against our Lord, on these grounds, “Surely he (Jesus) had no seed, nor can his disciples be called his seed; for we no where find pupils are called seed, but only the children which we bring forth.”—Hart Simonds, Arguments of Faith, p. 60: he has adopted this objection from the Fortress of Faith, p. 200; and both these Rabbies have been led, through their hostility to us, to make a most unguarded assertion. Seed is in Scripture frequently used in the figurative sense of followers or disciples, as the seed of the serpent, Gen. iii. 15; the seed of the Lord which should be counted to him for a generation, Psalm xxii. 39; that Messiah was to have a seed or progeny, see Psalm cx. 3, Isaiah lxvi. 8, and xi. 1, in the original; compare also for this use of **כֶּרֶם** Ezekiel xvii. 23, Genesis i. 28, ix. 1, 7; xxxv. 11. How Messiah is to have this seed is expressed in the following verse, “By his knowledge shall my righteous servant justify many.” Among the Rabbins, son is constantly used for disciple. Rabbi Jonathan said,

“Whosoever teacheth his neighbour'sson the law, the Scripture regards it as if he had begotten him.” *Talmud*, tract *Sanhedrim*. See *Cohen gadol*. And it is not a little remarkable this rule is applied there to reconcile 2 Sam. xxi. 8, with vi. 23. The writers quoted above object also to our application of “He shall prolong his days,” because our Lord did not live to a good old age. This prolongation of days cannot mean a long life, because it was not to take place until after “he was cut off from the land of the living,” and “his soul made an offering for sin;” it is the resurrection of Jesus from the dead which renders it applicable to him, and to him alone; for “being raised from the dead, he dieth no more, death hath no more dominion over him,” and therefore “he ever liveth to make intercession for us.” There are many other objections to our view of this chapter, drawn from the supposed inconsistency of what Jesus did and suffered, with the doctrine of his divinity. Several questions as to how such and such things can be, if Jesus be truly God, are put by Kimchi, Isaac, and Simonds; one general answer suffices for them all; he was God, but he was also man, and it was in his human, not in his divine nature, that he suffered. We may in our turn ask, David himself called him (Messiah) Lord, and whence is he then his son? Jesus has justified many, and this is a work described as peculiar to Jehovah, “Surely shall one say, In the Lord have I righteousness.” “In the Lord shall all the seed of Israel be justified;” “and this is his name whereby He shall be called, The Lord our righteousness;” and we look forward to his

second coming, foretold by Daniel, as a period when he shall divide "a portion with the great, and the spoil with the strong."

He appeared as the righteous servant of God, when his enemies were unable to fix any stain on his character; when his judge pronounced him innocent, and when his betrayer made the same confession in the agonies of remorse. His receiving the appellation of a servant was no proof that in his own nature he was an inferior and created being; he is so called with reference to his outward appearance, as angels in a human form are called men; and in conclusion, we may refer the hardest of our adversaries to the history of our Saviour's passion; and when they have read it, let them deny, if they can, that Jesus "made intercession for the transgressors."

To obviate misconception, let it be here remarked, that we refer to the Gospel history, not as authority, but as evidence of facts, which we have a right to do, until it be proved by our opponents to be unworthy of credit.

Rabbi Isaac lays much stress on the context, as proving that the passage before us relates to the Jews. The 52d chapter begins with an address to Zion, the 12th verse speaks also of the people, and the 54th begins like the 52d, hence as the context before and after the place in question, speaks of the nation as an individual, have we not every reason to conclude that the same person is spoken of throughout? This argument might have some weight, if the Prophets had never changed the subject of their predictions without giving formal intimation that they were going to do so: it is, however, a very frequent practice of theirs to

introduce digressions, and again resume their former subject. I shall select one out of many examples of this. The xth chap. of Isaiah describes the progress of the Assyrian army in its invasion of Judea, and intimates that the Lord would interfere to deliver Jerusalem. Then follows a description of Messiah and of the blessings of his kingdom, to chap. xi. ver. 9; afterwards comes a renewal of the subject of Israel's deliverance, and the joy consequent upon it.

Whoever attentively considers the interpretation of the 53d of Isaiah, so popular among the Jews, cannot fail to observe how decidedly it contradicts the arguments of those who maintain that Shiloh (Gen. xlix. 10,) has not come, because the sceptre has not departed from Judah; for amidst all their dispersions there has been a dominant Jewish power in some part of the world. Benjamin of Tudela's fictions are sometimes referred to in proof of this fact, but we can reduce the argument to a very small compass. Is it true that the Jewish people, as a nation, have been every where persecuted, afflicted, and trampled on, as Rabbi Isaac asserts? then the sceptre has departed from Judah, and Shiloh must have come. Or is it true, that though in some places the nation has been enslaved, yet in some other place it has possessed liberty and national power? then the interpretation we have examined ceases to be true, and the 53d of Isaiah becomes inapplicable to them.

Who now has given the true answer to the question, "Of whom speaketh the Prophet?" Rabbi Isaac or the Christian church? Let the children of Abraham ex-



amine the subject, and they will be convinced that we are warranted in beginning at that scripture, and preaching unto them, Jesus---preaching him as that great deliverer whom their nation was taught to expect—as one in whom all the predicted features of Messiah's character are combined, who exhibits the antitype of all the ceremonies of their law, and unto whom “give all the prophets witness that through his name, whosoever believeth in him shall have remission of sins.” G. H.

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LETTER FROM RABBI CROOLL.

*To the Editors of the Jewish Expositor.*

Gentlemen,

In your Expositor of November, p. 428, I set before you a question which you never wished to answer, according to Scripture.

*Three Temples are to be built.*

And according to Scripture, the one by king Solomon, the second by Ezra, the third is built already, and will come down from heaven. This last temple is described by Ezekiel, and in it is described the division of the land, all the Jewish holydays, the portion of the Messiah, also of all the sacrifices, and of the high-priest; all this is to be found in the last eight chapters of Ezekiel. Now, if this third temple is not to be built, I should wish to know of your Society what this temple means, and to what purpose was it shewn to the prophet: also, when I say the third temple, I mean the restoration of Israel; and when I say the restoration of Israel, I mean the coming of the Messiah; for these three things are all one thing, the one cannot come without the other.

*This is the question.*

And if you can answer it, let me see your answer; but if you

cannot answer it, say honestly that you are not able to answer it, and by so doing, you will deal uprightly; therefore I will set before you the substance of this long prediction.

When the Jews were carried away captives into Babylon, and after they were settled there, they observed by the prophecies of Daniel, Ezekiel, Zachariah, and by many more prophets, that the second temple, which was yet at that time expected to be built, will also be destroyed; and that the nation at last shall be scattered among all the Gentile world, and in that condition they shall continue for many generations; and that the restoration of Israel will be after many and many hundreds of years; they considered their state almost forlorn, saying, the restoration will be, and can be enjoyed only by one generation, and that is the very generation that shall exist at that period. Then they all lifted up their voices and wept; they bewailed their misfortune, thinking that their condition in this world is worse than any Gentile nation. We have no hope in beholding the glory of the restoration, nor shall we have any portion of it, for at that time we shall be no more; even our bones shall be mouldered, and even a long time before it.

Considering this, God sent the prophet Ezekiel to the people with three predictions, to comfort the people by it, and to inform them that the great promise of the final restoration of Israel is not created for one generation, but to that generation that shall exist at that time, and also to all generations that died before them.

*The first prediction, Ezek. xxxvii.*

“Son of man, these bones are the whole house of Israel: behold,



they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall you know that I the Lord have spoken it, and performed it, saith the Lord."

#### *The second Prediction.*

Concerning Gog, of the land of Magog, at the time of the restoration; that is, when a great part of the nation will be gathered into the holy land; even at that time the Lord will stir up Gog, and a number of nations will follow him, they all shall be united as one, and shall come against Israel to carry them away again into captivity; here Gog and all the nations with him shall perish; a few of them shall be left on purpose that they might go among all nations, and tell the wonders they have seen, what God has done for his people Israel. Then will be fulfilled the prediction of Isaiah lxvi. 20. This will be the last battle in this world, by which all nations in the world will know that Israel, although they suffered a great deal among all nations, and although they were scattered in all the four quarters of the world, that they were always the people of God, and that their religion was the right religion, which also shall stand up for ever, and many nations then shall be glad to become Jews; but in the time of the restoration no nation will be permitted to become proselytes; the reason is, because they did not

become proselytes at the time when the Jews were scattered, and at the time when they were poor, and at the time when they were despised by all nations.

#### *The third Prediction*

Consists of the last eight chapters of Ezekiel. In this prediction is shewn the everlasting happiness of Israel, the commencement of the kingdom of Messiah, and all things particularly described. The Millennium is included in the kingdom of the Messiah.

#### *Ezekiel, chap. xl.*

"And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel.

#### *Comment.*

It appears by the text, that the whole vision was shewn to the prophet on purpose to make it known to Israel, but of what use was this information to the Jews? The answer to it is clear, that they might be comforted and strengthened in their faith, also the faith of all the future generations, by shewing them that a third temple shall be built in Jerusalem, superior to that of Solomon, and the great glory and happiness which God is preparing for them; this will keep them firm in their religion, and willingly to submit to the yoke of servitude, to become scattered among all nations, and to suffer greatly.

The description of this temple so particularly described, cannot mean the temple of Solomon, for that temple was at that time already destroyed; nor can it mean

the second temple, for the description of this third temple, and its laws, is contrary to the former two; nor can it be said that it is to be a spiritual temple, for this temple is to be built in Jerusalem; therefore it must be admitted on all hands that this temple is yet to be built after the restoration of Israel. This temple will be called the house of Jacob, as is fully described by Isaiah ii. and Micah iv.

But if you will not allow my statement to be correct, shew me then what this temple means, or where was it built, or where is it to be built?

*Ezekiel* xliii. 11.

“And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings thereof, and the comings thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them,” &c.

*Comment.*

By this part of Scripture, and by the rest of the chapter, we are informed that in this temple God will dwell for ever. Second, to shew this house to Israel, that they might know the glory of it, and the happiness which will follow it. Third, the prophet was to write it down before their eyes, that they might lay it up as treasure in their heart, and impress it in their mind, never to forget the figure of this glorious house, which will encourage the people to be firm in their ancient faith.

*Ezekiel* xlv. 15, 28.

“But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the

children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord God,” &c.

*Comment.*

By this part of the Scripture, and by the rest of the chapter, we are instructed that the priesthood will be restored to the sons of Aaron, the same as it was in the time of the first temple, and the Levites restored also to their offices, and the whole tribe of Levi shall at that time also have no inheritance in the land of Israel.

*Ezekiel* xlv. 7, 8.

“And a portion shall be for the prince on the one side, and on the other side, of the oblation of the holy portion, and of the possession of the city, before the oblation of the holy portion, and before the possession of the city. In the land shall be his possession in Israel.”

*Comment.*

By this part of Scripture we are informed, also by the rest of this chapter, that the prince here mentioned is the Messiah, that he is to have an inheritance in the land, that the people are to give to him this oblation; that the prince's part is to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, and in the solemnities of the house of Israel, &c. We also learn that the pass-over is to be kept still, and the feast of tabernacles is also to be kept. All this will prove that the whole law of Moses will be kept after the coming of the Messiah, just in the same manner as in the time of Solomon.

*Ezekiel* xlvi. 1.

“Thus saith the Lord God,

The gate of the inner court that looketh toward the east shall be shut the six working days, but on the sabbath it shall be opened, and in the day of the new moon it shall be opened, and the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priest shall prepare his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate, &c. Thus saith the Lord God, If the prince give a gift to any of his sons, the inheritance thereof shall be his sons', it shall be their possession by inheritance. But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty; after, it shall return to the prince."

*Comment.*

By this part of Scripture we are informed, first, That the six labouring days in which Sunday is included, shall, after the coming of the Messiah, also remain labouring days; but the sabbath of the law shall be observed. Second, That the Messiah will worship God, therefore he can be no more than a mortal man. Third, that the Messiah shall have a wife and children, and that he shall have an inheritance the same as another Jew, and the whole law of Moses shall be observed; all this must prove that the law is perpetual.

*Ezekiel xlvii. 1.*

"Afterward he brought me again unto the door of the house, and behold, waters issued out from under the threshold of the house eastward;" &c. "and by the river, upon the bank thereof, on this side and on that side," &c. "Thus saith the Lord God; this shall be the border wherby ye shall inherit the land according to the twelve tribes of Israel," &c. "And

it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."

*Comment.*

In this part of Scripture, and in the remainder of the chapter, we are informed, first, of holy waters coming out from under the threshold of the house; second, that the angel measured the waters four times, and each time the waters increased, which is to shew that the prosperity of Israel will increase daily, that at last it will be so great, that no man shall be able to describe it. Third, that on that river shall grow all sorts of trees, and bring forth every month new fruit. Fourth, that the leaf thereof shall be for medicine. Fifth, that any men or women out of any nation that have become proselytes to the Jewish religion, shall be entitled to an inheritance in the land of Israel at the time of the restoration of Israel. This will be an everlasting inheritance.

Let this paper be well considered by your Society, I am in no doubt that many of you will turn Jews, because it is not only an inheritance in this world, but in the world to come also, for the inheritance of that day shall be in heaven as well as on earth. May the Lord of heaven open your eyes to see, that all of you and all men may become happy for ever.

CROOLL.

Cambridge, Aug. 4, 5884.

## MODERN JUDAISM.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN order to discover the customs of any particular nation, our attention must be first drawn towards those writings which its followers consider as the foundation, or standard of their faith. As it respects the Jews, their hopes of salvation are founded upon the Old Testament, the Talmud, and the Targums. The Old Testament has been received in all ages of the world by that people, as written by holy men under divine inspiration. It is divided into three parts, the law, the prophets, and the holy writ. This division, doubtless, is very ancient, and our Saviour appears to authorize it, when speaking to his disciples after the resurrection: "These are the words, which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me." The Talmud is in antiquity the next of the Jewish writings, but is considered far superior to the former in value. It signifies learning, wisdom, and precept, and consists of two parts: the Mishna, which denotes a second or repeated law, and the Gemara, by which is understood a discussion or supplement.

The Jews acknowledge two laws, which they believe to have been delivered to Moses on Mount Sinai, one of which was immediately placed in the text of the Pentateuch, and the other handed down by oral tradition. God, while conversing with Moses on the mount, gave him first a text which was committed to writing;

then the explanation, which was stored in memory, and verbally transferred to succeeding generations. From the time of Moses to the days of Rabbi Jehuda, no part of the oral law was ever committed to writing; but he, seeing the people scattered and growing indifferent, compiled it under separate heads, and entitled it the Mishna. It is written in a superior, concise style, scarcely conspicuous to the generality of readers. About a century after the writing of the Mishna, Rabbi Jochanan collected the opinions of the principal learned men, who had employed themselves in commenting upon it, and entitled it the Gemara, or Commentary; which being added to the Mishna, constitutes the Jerusalem Talmud. But the Jews were not willing to stop with this production only; therefore Rabbi Asher, a learned man who dwelt in Chaldea, made a collection of the various interpretations, which had been given by the doctors, tutors, &c. at the colleges and schools in Chaldea, which being also placed with the Mishna, forms the Babylonian Talmud.

The next Jewish writings which claim our attention are the Targums. Targum is a Chaldee word, signifying an interpretation or exposition. It is generally supposed that these paraphrases originated in the occurrences arising from the Babylonian captivity. During the time of their captivity, they were constrained to speak the language of their masters; so that upon their return to Jerusalem, hearing the law in their own primitive language, they required an interpretation, which must necessarily have been in Chaldee. There is no doubt but many of the Targums have been lost amidst



the fall of nations and the lapse of ages. The two principal ones that have remained, are those of Onkelos on the Law, and Ben Uzziel on the Prophets. From these works are most of their absurd notions and ceremonies derived. The limits of a periodical work will not allow a long description, but a short sketch will enable the reader to form an idea of their wretchedly depraved state, and their want of that Redeemer whom they crucified.

Great are the pretensions of the rabbies to a knowledge of paradise. They describe it to be two-fold, one above, the other below: and to shew their connection together, the Almighty has placed a pillar that joins one to the other, and reaches from heaven to the earth. On every sabbath and festival, the righteous are enabled to climb up, and are blest with a glance of the majesty of heaven, until the conclusion of the sabbath or festival, when they again slip into the terrestrial paradise. Both in the upper and lower paradise, there are seven wards which are apportioned according to merit. They also profess to have gained an equal knowledge of the inferior regions. These also are divided into upper and lower hell, both of which are again divided into seven apartments, in each of which are seven rivers of fire, seven of hail, and seven thousand clefts; in each cleft seven thousand scorpions, each scorpion having seven limbs, and each limb seven thousand barrels of gall. They also pretend to give the size and stature of the Deity, which it were blasphemy to repeat. It would fill a volume to explain their numerous and diversified opinions concerning angels. By some they are described as

short-lived beings, born in the morning, singing the praises of the Deity during the day, and returning to chaos in the evening: some as being created from fire, some from water. True genuine Christianity must acknowledge that these enormities require its assistance as much as Hindoo mythology or cottage ignorance; and if these things do not constrain us to press forward for the salvation of the immortal souls of these poor unbelieving creatures, surely we can never yet have felt the saving influences of the religion we profess.

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#### CONVERSION OF JEWS IN THE NETHERLANDS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

The following is an extract of a letter from a Christian friend, who is travelling in the Low-countries, bearing date September 15. If it appear as interesting to you as it does to me, in affording collateral evidence of the divine work which is proceeding among the Jews, you will give it a place in the original communications of your miscellany. Yours', &c. C. F—k.

"I hasten to introduce to you the family of Mr. D. C., with whom we dined on Friday; he is a Jew of good family, an interesting young man, of very superior talents, and was a student at L. His ancestors were originally Spanish. Driven from their native country by persecution, they took refuge in the Pays Bas; where the Jews have for a length of time been tolerated, and even protected. D. C. and his cousin C. being both very clever, were entered as students at L., one for the law, the other for physic. They were successful in their studies. D. C. having a poetical turn, became acquainted with the great Dutch poet, B., a very wonderful man, and a true Christian. With him these young Jews passed much time,



and being desirous to know something of their forefathers, they searched the Spanish records, traced pedigrees, and found their own. Mr. B. directed their enquiries to the Bible, and read it with them, confining himself to the Old Testament. The young men were struck with the contrast between the ancient Jews and the modern, and they determined to live like the Jews of old : they let their beards grow, and strove to conform to the law in every particular. This brought them much in prayer to God, and they began to question Mr. B. respecting the Messiah ; they found he was not only spoken of in the Bible as a great earthly king, (as they had been taught to believe him by their traditions,) but as God, hiding his glory, becoming poor, despised, and rejected. All this time the judicious Mr. B. did not urge the reading of the New Testament, but contented himself with calling their attention to the prophecies concerning the humiliation and glorification of the Messiah, and such other truths as were obvious in the Old Testament. *Mr. D. C. told me himself, that he was a Christian, and had a view of the Trinity before he had read the New Testament.* At length he asked Mr. B. if the Messiah of the Christians answered to the account given of him in the Old Testament. The New Testament was then put into his hands ; and indeed it does melt the heart, and humble the Christian to the dust, to hear this converted Jew, in his warm and eloquent manner, describe his feelings on reading in the sacred pages of the Gospel, the fulfilment of all those promises which had excited his longing desires in the study of the Old Testament. He said to his cousin C., upon his first looking into the Gospel, 'There is more in the Christian religion than ever we believed.' The cousin in surprise, replied, 'Are you a Christian ?' They only exchanged looks on the subject, but each guessed what was passing in the mind of the other. Then did these lofty-minded Jews become lowly, and walked softly, hardly daring to believe that the compassion of the Saviour could reach them. I have enjoyed much conversation with them

both ; Mr. C. told me that the first time he read that affecting passage, 'How often would I have gathered you, as a hen gathereth her chickens under her wings, but ye would not'—he wept sorely. Mrs. D. C. is a sensible, interesting young woman ; she was not married at the time all this was passing in the mind of these Jews, but being a cousin of Mr. D. C.'s, he had opportunities of communicating his views both to her and her mother, and he succeeded in bringing them over to Christianity ; soon afterwards they were married, and the whole family were baptized. Last night we went to Mr. D. C.'s, and heard him pray, and indeed I have not before heard such a prayer ; it reminded me of Daniel praying and confessing the sins of his people. We then sat round, Mr. and Mrs. D. C., her mother and sister, Mr. C., and another cousin, all converted Jews, though some of them not yet baptized. Mr. D. C. expounded the 53d of Isaiah, afterwards they sang a hymn. What I felt can be better imagined than described."

"We were so delighted with all that Mr. D. C. told us of the great and good Mr. B., that when we returned to L., we went to see him. He told us that there is a very earnest desire awakened among the Dutch for the education of the Jews."

ABYSSINIAN CHURCH.

*To the Editors of the Jewish Expositor.*

Gentlemen,

As the revival of the Abyssinian Church to its pristine purity of faith and practice, is a subject which involves important interests alike to Jews and Christians, the adoption of any means tending to set on foot and further its accomplishment, becomes a duty founded both on necessity and reason. In such undertakings, the acquirement of a correct knowledge of the peculiar languages of any country is, of all means, the most

essential, and therefore demanding our primary attention. Now it is an assertion founded, I believe, in experience, that this principal mean cannot be more effectively or successfully attained, than by the employment of *natives* to instruct foreigners, wishing to visit any country, in its languages, *previously* to their actually arriving in it. Under these impressions, I was struck with the importance of a communication made in Mr. Wolf's Journal, and inserted in your Expositor for August; and, consequently, felt desirous that so remarkable a piece of information should not be passed over unnoticed. Mr. W. there mentions having met at Jerusalem with an Abyssinian youth, "who writes and reads his language, and who has a great desire of going to England, if he could be employed there." The benefit which might result to that interesting country, if a native were supported for a time in England, by the London or Missionary Society, to supply our great deficiency in Abyssinian literature, history, and manners, would probably prove incalculable. Meanwhile, I would humbly suggest, whether from the seventeen natives of Abyssinia now at Jerusalem, some more extensive and useful information upon these topics, but especially upon the pronouncement of the Ethiopic and other native languages, might not be obtained and transmitted home by some of the various Missionaries now resident in Palestine.

Hoping that the above hints may lead to the consideration and adoption of some efficient means for the revival of a sister church, and for searching out the portion of the dispersed seed of Abraham settled in that country, and

known to us scarcely more than by name, I have presumed to request the insertion, in your extensively circulated publication, of these suggestions of a constant reader.

OXONIENSIS.

JEWISH ANTIQUITIES.

NO. 11.

(Continued from p. 338.)

Azariah Adomi, who was a fellow-labourer of the famous Rabbi Mahram, of Provence, about three centuries ago, wrote a book entitled "Words of Understanding," in which he treats of the sects which existed amongst the Jews in the time of the second temple. He cites as a principal authority, the works of Philo, the Jew, known amongst the Jews by the name of Jedidya, יְדִידְיָה; which corresponds with the Greek word φιλος. He refers also to Josephus Epiphanius, the Talmud, and even to the Gospels. He enumerates four sects; 1. Pharisees—2. Sadducees—3. Baitusim—4. Essenes.

Regarding the Pharisees, Azariah Adomi says, that Philo Alexandrinus compares them with the ancient Stoics. That with them is the depository of the written and unwritten law of Moses. They were highly revered by the people, and both Hilel and Shomai were of their sect. Herod protected them; he shewed much attachment to their sect, and sacrificed a great number of Sadducees to their vengeance.

Of the Sadducees, A. Adomi remarks, that, according to the Talmud, in the treatise Aboth, of Rabbi Nathan, chap. v., the Sadducees are the disciples of Rabbi Antigonus. One day R. Antigonus preached on the following passage

of the Talmud, "Ye shall not be like servants who serve their master for reward;" and he tried to prove that although the righteous shall be rewarded in a future world, we ought not to serve God for the sake of future reward, but from love towards him. Several of the disciples of Antigonus, however, misinterpreted their master's words, and said, 'As we have no future reward to expect, we will only try to make ourselves happy in this world.' Epiphanius, in his book against heretics, says, that the Sadducees were not the disciples of Sadok, but were called Sadducees because they considered themselves righteous, צדקים

(Epiph. chap. xiv.) Then (Azariah Adomi continues) they denied the authority of tradition, and were by the Sanhedrim proscribed as heretics, who deserved to be burnt; and as will be seen in the Gemarah, (treatise of the Day of Atonement,----יום הכיפורים) every high-priest was obliged to take an oath that he was not of the sect of the Sadducees. They were, however, frequently members of the Sanhedrim, and even high-priests. They denied the resurrection of the dead, and denied it to be a Scriptural doctrine. In support of this assertion, Adomi cites the treatise of Sanhedrim, chap. xi., on which he says, "The Sadducees asked Rabbi Gamaliel, By what authority can you prove that the Holy One (blessed be he) makes alive the dead?" Rabbi Gamaliel replied to them, "By the law of Moses, and by the prophets, and by the Psalms." The Sadducees did not believe that this could be proved by the law of Moses. Gamaliel said, "It is written, הֵנָּךְ שָׁכַב עִם אֲבוֹתֶיךָ וְקָם

Deut. xxxi. 16. Gamaliel translated this verse erroneously; 'And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and rise up.'" The Sadducees said, "Cite to us a passage out of the prophets." Gamaliel cited Isaiah xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Azariah Adomi also quotes the Gospels, Matthew xxii., Luke xii., and Acts xxiii., in support of his own opinions respecting the Sadducees. He says, "And so we find in the Evangelists of the Nazarenes in the xxiid chapter of the first, and the xiith chapter of the third Evangelist, that the Sadducees, speaking of the woman who had married seven brothers, one after another, asked a decision whose wife she should be in a future state. So likewise in Acts, chap. xxiii. it is said that the Sadducees deny the resurrection of the dead, and the existence of angels and of spirits."

The Baitusim are described by A. Adomi, as those who believed the resurrection of the dead, but denied the authority of tradition, and construed the law literally, "an eye for an eye," &c. They are mentioned in the Gemarah treatise Menuhoth, perek (section) of Rabbi Joshua, and perek kama of Megilloth Tainoth.

A. Adomi describes the Essenes as the first anchorites. He says that the ideas of celibacy and of living secluded from the world which have prevailed amongst Christians, are taken from the Essenes. They regarded tradition, but believed the resurrection of the dead. The authorities he refers to for



this are Philo and Josephus, but it may be well to cite Adomi's own words respecting the Essenes.

"The Essenes are those who renounced this bitter world, and turned their mind to learn and to serve the Lord in secluded dwellings, far from towns, separated from the noise of men; they lived near Alexandria, in Egypt.

"The regulations which our eyes have seen in our days, among the Christian Monks, are altogether taken from the Essenes. They have taken from the Essenes their rules for rising up early in the morning, and praying to God; and they have learned from the Essenes to have all things in common, not to know the *meum* and *tuum*, mine and thine, (*votum paupertatis*,) and that the rich and poor should be equal in dress and in eating. The Monks live like the Essenes of old, under the direction of an old man, and say their morning and evening prayers in measured songs, such as their ancestors used. Verily, their works are approved by wise men. The Essenes lived in celibacy, for they said that women lead men to evil, and become a snare; all the Essenes, however, do not follow the same rule in this respect, for one part of them observed continual celibacy, as is the case with the Christians. Monks and others of the Essenes married, and divorced the wife after the birth of the first-born child. Some of them have been favoured with a sight of the glory of God."

So far Rabbi Azariah Adomi, in the third chapter of his book, called Imre Bina.

*Illustration of Isaiah xi. 19.*

The many caves and holes around Jerusalem illustrate the expression of Isaiah ii. 19, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth." Those holes are here called מערות (*mearoth*); and the Arabs to this day call them megharat. In the history of the Jews of Jerusalem, in the 16th century, which is now extant in He-

brew, it is mentioned that the Jews, for fear of persecution by a tyrannical governor, took refuge in those holes.

The following relation of a late occurrence, which Mr. Wolf had from Mr. Barker at Aleppo, is so curiously illustrative of the habits and manners of the Arab tribes of the desert, that we are persuaded our readers will deem it interesting, though it may not, strictly speaking, be considered apposite to the Jewish question.

"The Pasha of Aleppo, without any other provocation than the suggestions of his own avarice, was induced to make a grand expedition against the Fabel, an ancient chief of the tribes of Sedentary Arabs, who inhabit the Zor on the banks of the Euphrates. He sent against him the Mutsellim of Killis, with four field pieces, 2,000 Turkish soldiers, and half that number of armed peasants; to which force was added 1,000 Arabs of the tribe Haddedeem, whom he had engaged to act as auxiliaries. This formidable array was calculated to strike terror into the heart of the old patriarch, who is more famed for his riches than his power. He prudently, therefore, sought to avert the impending danger, by the offer of a large sum of money. But this mark of submission and fear served only the more to stimulate the avarice of the Pasha, who already in imagination had possessed himself of the golden hoards of Fabel; but on a sudden his army was surrounded, attacked, and dispersed, leaving in the hands of the victors the four cannons of the Mutsellim, whose life was spared in the following manner: \*

"It was not the affair of a long summer's day, of an hour, of half an hour—the conflict was over in a shorter space of time than is required to tell it. The first discharge of the artillery

\* Mr. Wolf observes, "The circumstances were related to Mr. Barker by a peasant, who was one of the musketeers; and Mr. B. assured me that he wrote the account verbatim as the peasant related it."

killed five of Fabel's men. The cannoners had hardly time to reload, when they were surrounded, having the Mutsellim in the midst of them, and were forced to have recourse to their swords and pistols. They made an obstinate resistance, but they all fell by the lance of the Fabel, except the Mutsellim, whose life was preserved by one of the sons of the chief, who was seen flying about in every direction, exclaiming, 'No quarter to the Roooms, (a name the Arabs give to Turkish soldiers, whether from Roomili or not) but spare the peasant, for he has been brought here against his will.'

"The auxiliary Arabs abandoned camp and baggage, and saved themselves by flight, but a woman was left behind. On the enemy coming up to the empty tents, she was observed, and accosted by a man, who said to her, 'Sister, what doest thou here?' She replied that she was in travail. 'Then,' said the Arab, 'Thou art the booty that God has assigned to me.' He retired to a short distance, and on his return tore off the skirt of his tattered under garment to help to cover the infant. After this he assisted 'his sister' to mount his mare, and with the halter in his hand, and with words of comfort and urbanity in his mouth, he journeyed on for many a weary league in the track of the fugitive tribes. At length he overtook them, and restored the woman and the babe to their family. He was introduced to the chief; and the next day, with the view of effecting a reconciliation, he prevailed upon the chief to accompany him back to the tents of the victorious Fabel. The old man gently upbraided his brother Arab for having sided with the Osmanlis. He replied with dignity, 'O Fabel! I am a Haddedeem, can you think me capable of uniting in a sincere friendship with those Osmanli dogs? Between you and me there is an honourable warfare; we fight for the goods of this world, but the Rooom are not restrained by the sacred laws of the Arabs. They respect not the

chastity of the women. They will slay a brave man whom they have had the chance to unhorse; and with still greater baseness stoop to take away his sandals and his water bottle, and expose him to perish in the desert.' 'Thou art a brave fellow,' said Fabel, 'and shalt hereafter be esteemed amongst my dearest friends.'

"This interview between the rival chiefs had scarcely terminated, when the naked and trembling Mutsellim was conducted into the tent. Fabel rose at his entrance; he was immediately furnished with a proper suit of apparel, and after receiving the assurance of safety, and when the ceremonies of the pipe and the coffee were over, he was presented with a cake of unleavened coarse Arab bread. The Mutsellim broke it, turned it over and over in his mouth, and after fruitless efforts to swallow, declared he could not eat it. 'What!' exclaimed Fabel sternly, 'you cannot eat our bread! yet this it is, your master envies us the possession of!' When this Lacedemonian rebuke had made its due impression on the Mutsellim, he was regaled with the choicest viands that could be procured, and was from that time treated with respect, and even with kindness in his captivity.

"In the anguish of defeat, the Pasha of Aleppo declared his resolution to be revenged. He made some vain attempts to raise another army, but was soon after called away to the command of a distant province; whilst, instead of a prison, the Mutsellim enjoyed in the Zor an asylum against the fury of his master, who sought to wash away his own disgrace in the blood of the unhappy lieutenant. He was at length dismissed with the honourable gift of vests, and horses, and many other tokens of the Arab's hospitality and munificence. And the new Pasha of Aleppo prudently accepted from the Fabel the customary tribute, for the privilege of selling to the people of Aleppo the surplus of his corn, and his sheep, and his butter."



## PROCEEDINGS OF THE LONDON SOCIETY.

## POLAND.

JOURNAL OF MESSRS. WENDT AND  
HOFF.

In the Month of March last, Messrs Wendt and Hoff proceeded from Warsaw, on a missionary tour to visit the surrounding country, and ascertain the state of the Jewish population in the different places. They returned to Warsaw about the middle of July, and we present our readers with a very interesting account of their labours, as given in their narrative, addressed to the Rev. A. M'Caul.

*Friday, March 12, 1824.* Late in the evening we reached Petrikan. On Saturday we visited the Magistracy to produce our papers. On Sunday, the 14th, the Jewish factor of the inn entered our room, asking whether we had any business for him; we acquainted him with the business we had for him and every Jew, and we gave him a tract; he went away, and informed his brethren of our arrival, the consequence of which was that Jews were with us till late in the evening. An interesting conversation happened with some members of the former Kahal. They began the conversation with a confidence of victory, which abated in the course of conversation, and at last accepted books, and departed in a friendly manner. The following day the Jews continued their visits in considerable numbers. Several clever Talmudists appeared as defenders of Judaism, but as usual spoke in a confused manner, so that we could not come to a point; Hoff, therefore, after having sighed unto the Lord, besought them to listen, and then to answer in a connected manner. He then explained to them the fall of man, and its consequences, and the restoration of mankind by a promised Redeemer. He proved the Lord Jesus to be that promised Redeemer, and spoke on the backslidings of Israel, and the punishments of God which

have followed them unto the present day, and exhorted them to repent. The Jews then came to answer; but being requested to prove their assertions by passages from the word of God, they became confused, and thus went away.

When we came to our private lodging, the Jews followed us, and repeated their visits all the week, during which many important disputations took place. In the course of the week two young Israelites assured us they were convinced of the truth of Christianity, but we saw they had but worldly motives, and shewed them they would gain no temporal advantages. On Saturday we made them read John iii. and spoke to them of regeneration, gave them a New Testament and Tremellius's Catechism. On Sunday, 21st, we had Divine service in our room, and several German Protestants were present. In the course of that day, and in the following week, many from the vicinity visited us, expressing a wish for us to preach to them. There is a Protestant church here, but no minister. The Rev. Mr. Rudinger, a Protestant minister at Lask, about nine miles distant, visits the town twice a year for Divine service, and to administer the Lord's supper. As the president of the Consistory at Warsaw had expressed a wish for us to supply this church, and advised us to refer the matter to Mr. Rudinger, Wendt set out for this purpose on Thursday, the 25th. Wendt arranged the matter with Mr. R., and whilst he was away, Hoff formed acquaintance with a gentleman who from a Roman Catholic had turned Jew some years since, and afterwards again turned Roman Catholic. His reason for turning Jew was his affection for a young Jewess, but he found himself deceived by her father; she married another Jew, and he left Judaism. He knew as little of the true religion of Christ as of the Jewish religion, and Hoff endeavoured to shew him the principle of real Christianity, and gave him some books on this subject.

On the following Sunday we had private service, as there was not time to arrange for the opening of the church. Many country folks came to us again, among whom we distributed tracts. In the evening we held a conversation with a number of learned Jews, but on the following days there came but few.

*On Thursday, April 1st*, a number of Jews came, who introduced an old learned Talmudist from Rawa; we conversed a long while with him, but he came only to oppose. As he was going away, he quoted a Talmudical proverb, "What comes from the heart, touches the heart." As we understood what he meant, we assured him that we spoke from the heart, and if our words did not touch his heart, some other reason must be sought for. "Why do our words touch the heart of this young man," we asked, pointing at L.? The old man then addressed L., who replied, "The reason why these words do not touch your heart is to be found in Isaiah, where it is written, 'Make the heart of this people fat, and make their ears heavy, and shut their eyes.'" Isa. vi. 10. L. then made some remarks upon worldly-mindedness, as the reason why the Jews do not understand spiritual things. The old man knew not how to reply to these observations, and went away with his attendants, having accepted some tracts.

*On Sunday, April 4th*, we had public service; the church was crowded with people. Wendt preached from the Gospel of the day, John viii. 46, &c.; he explained the useful hearing of the word; several Jews were present. After service, Wendt catechised the children. Great ignorance is visible, and vices of every kind, but how can it be otherwise where the word of God is wanting. In the following week, two rich and learned Jews came to us with several others, they disputed for a long time, and requested us to lend them a New Testament in Hebrew.

*On Sunday, the 11th*, we had again a large congregation in our church,

and several Jews. Hoff preached from Matt. xxi. 1—9, pointing out the true reception of Christ. Several Jews came to us in the course of the week. Many people from different places came on Good Friday and at Easter, to hear the word of God.

The week after Easter, the two Jews who had received the New Testament from us last week, came to us, and shewed they had read it for strife's sake. They had marked a number of passages, and tried to prove the inconsistency of the New Testament, both in form and in doctrine. In a long conversation, we shewed them once more, that the religion of Jesus is a religion of the spirit, not of the letter, and they went away. To the two young men who wished to become Christians, two others joined themselves, but they also had nothing but worldly motives. We continued, however, to point out to them the real happiness of knowing the Lord Jesus; but as they had no desire beyond the present world, they soon staid away. The two learned Jews came again on the 21st; they seemed to think that they should gain a complete victory by shewing us the difference in the two genealogies in Matthew and Luke. They had studied their arguments well; and for greater satisfaction, we gave them an answer in writing, which L. translated into Hebrew.

*In the afternoon of Monday, the 26th*, the two learned Jews visited us again, accompanied as before by several others. We had a long conversation chiefly on worldly-mindedness, as the thing which prevents men from believing in Christ.

*Thursday, 29th April*.—H. instructed a Jewish and a Christian boy in the Christian religion. They read the first chapter of John together, and it was explained to them. The boy said, "I learn here in half an hour more than when I study the Talmud for a whole day."

*On Sunday, May 2*, the Rev. Mr. Rudinger preached. He confirmed the

children, and administered the Lord's supper to some hundred persons, in which Wendt assisted him.

*On Wednesday, the 5th,* A respectable Jew in this place, introduced a foreign Jew, a man of letters, who had frequented the higher schools in Germany. We spoke together on the consequences of infidelity, superstition, and real faith, and on the first and second coming of the Redeemer. He took several books with him.

*On Thursday,* Hoff was engaged almost all the day with Jews and Christians. One Jew endeavoured to prove, from Isa. ii. 22, that it is not lawful to pay divine homage to the Lord Jesus; but after we had conversed on different passages of the Old Testament and the Jewish Targums, in reference to the first chapter of St. John's Gospel, he confessed himself wrong.

*On the 13th,* Hoff set out to visit the Jews in the neighbouring towns. In Tuszyn he spoke to a number of them, who assembled round the waggon whilst the horses were fed, and he distributed tracts among them, as well as among Protestants who also came: he did the same at the inn where he rested at night. The next morning he reached Ludz, six German miles from Petrikan. In the afternoon a number of Jews pressed into his room with the vice rabbi at their head. Most of them, alas, were intoxicated. No wonder, therefore, that they talked without consideration, nor listened to any thing I said; they staid along time. When they went, I was weary and exhausted in spirit. By the grace of God I was strengthened on the following morning, when several Jews came for books, and conversed in a better manner. I was requested by the Germans to preach, and the country people round about were invited to the service by a messenger sent to them by the Burgomaster.

*Sunday, 16th.*---Although it was a rainy morning, the place was crowded by people; a number of Jews were present likewise, even of those who had appeared so violent on the Friday. When the service ended, I was requested to come to the colony to preach on the following day, which I promised

to do. The afternoon was spent in speaking to the Germans from Lodz, and in distributing tracts amongst them. Late in the evening, there came two of the Jews who had opposed so much on the Friday, and they staid till midnight. They were more polite than before. One of them bought a copy of the prophets. The next morning a waggon was sent for me from the colony; I found several true Christians; there were some of the United Brethren. They have a small wooden chapel built at their own expence. It was filled with people. After my return to Ludz, I had again a long conversation with some of the principal Jews; they staid again till very late in the evening, and bought a copy of the prophets.

*On Tuesday* I went to a Lutheran minister, who resides not far from Ludz, and conversed with him on the Jewish subject. I left several books with him. The following day I travelled to Lenezyez, six german miles from Ludz. The colonists, to whom I had preached, drove me thither gratis. Being safely arrived, I invited two Jews to my room, and spoke with them and gave them tracts. These informed others of my arrival, and thus they came in great numbers all day long. I found among them some very sincere men; one of them bought a New Testament, and one, a copy of the prophets. An interesting conversation took place with a young well-educated Jew. As he knew the Hebrew language grammatically, which is seldom the case with the Jews here, I was able to prove to him the accuracy of the translation of the passages on which we argued. I may say, to the glory of the Lord, this young man was almost persuaded to be a Christian. May the Lord guide him farther. The day following, the Jews continued their visits; and another interesting conversation took place with the young Jew before-mentioned. On Saturday I was also visited by many Jews. As the Protestants here have had no regular minister for twenty years, I preached to them, by the Lord's mercy, on Sunday, in a hall generally used for plays and balls. Many Jews were present.



In consequence of my continual fatigue, I was taken ill, and rendered almost unfit for any kind of mental labour. By the Lord's mercy, however, and through the kind assistance of Mr. Frankenstein, an old and amiable Jewish physician, I was enabled to preach again upon Ascension-day. I spoke of the first and second coming of our Lord. The place was filled by Jews and Christians. During the following days, I was able to converse with the Jews who visited me. On the Sunday I preached once more to a large congregation of Jews and Christians. In the evening, the young Jew above-mentioned, took leave of me affectionately. I gave him a New Testament and Tremellius's Catechism. Several New Testaments and copies of the Prophets I have reason to hope have been properly distributed here; partly sold, partly given.

On the 31st, I left Lenezeyez and went to Rasterszytz, six German miles distant.

*June 1st.*---I spent the morning in conversing with the Jews, and next day set out for Petrikau, and arrived safely on Thursday night. During Hoff's absence, Wendt was well employed both among Jews and Christians.

*Whitsunday morning*, as a preparation for the Lord's supper, H. preached on the outpouring of the Holy Spirit, then Wendt and Hoff partook of the sacrament, and administered it to seventy-five persons.

*Whitmonday*, W---. preached on regeneration; the day following he set out for Warsaw. H---. had some conversations with Jews during this week. On Friday he spoke with a Jewish teacher on Isa. xi. In the evening of that day he opened a Jewish meeting. Several Protestants were present. H---. began and concluded with a prayer for the extension of the kingdom of God, especially among the people of Israel, and expounded Isa. xi.

*Trinity Sunday* I preached to a large assembly, and catechised the children. I was delighted to observe how much they had advanced in religious knowledge by Wendt's endeavours. May the Lord cause the light of His gospel speedily to shine once more among

these poor people. The greater part of the congregation stay in church during the instruction of the children, which is pleasing, as many adults are without the knowledge of the fundamental doctrines. In the afternoon Hoff preached to the Protestant and Jewish criminals in the prison. The following week I was engaged with Christians and Jews, inviting the latter to attend the meeting on Friday evening. I had a conversation with a Jewish physician on the law and the gospel. No Jews appeared on Friday night; they say their sabbath then begins; but the number of Christians increased. The Fahrman who took Wendt to Warsaw, brought back, to my great delight, a number of German Bibles and Testaments; ten Bibles and as many Testaments being a donation of Mrs. H. an English lady at Warsaw, intended for poor people. The Bibles were soon distributed, for there is a general want of the Word of God. To the prison several New Testaments were sent for the German criminals, according to the wish of Mrs. H---.

*Saturday, 27th.*---H---. spoke to some Jews, particularly to two who visit him frequently; also to some Protestant children, who come twice a week for the purpose, and visited some sick persons. That the Jews might partake of the weekly instruction, Hoff held the Jewish meeting on Thursday, but one Jew only was present.

*Sunday, 28th.*---H---. preached to a numerous congregation, and taught the children. In the afternoon he preached again to the criminals, Protestants and Jews. He then questioned the former as to what they had read in the New Testament, and the latter as to the tracts they had received, and distributed some Judeo-Polish Testaments to those who seemed able to read.

*Sunday, July 4.*---Hoff had a long conversation with one of the learned Jews, who formerly attempted to prove the inconsistency of the New Testament. When H---. asked him why they had not answered the paper on the two genealogies, as they had promised, he said, They should not do so. Their reason, however, he would not give. At his departure he bought a



Hebrew Bible for 18 florins. The number of Christians who attend the Jewish meeting is increasing.

#### BAPTISM OF A JEWESS.

The following account of the baptism of a Jewess, at Warsaw, is contained in a letter from the Rev. A. M'Caul, under date, Warsaw, August 2d, 1824.

On Thursday last, 29th ult., I baptised in the reformed church, an unmarried Jewess, aged forty-nine. She has been twenty-four years inclined to the Christian religion, and has for many years resided in a Christian family, and has regularly attended the Christian church. She was well acquainted with the doctrines of Christianity, but family circumstances had prevented her openly professing her faith. An increased debility of constitution having produced serious apprehensions, she feared to die without having partaken of the Sacraments, and thus an application was made to me. After having conversed with her several times, and examined her state of mind, I could not have the least doubt that she was a proper subject for baptism.

I was much rejoiced to find one Jewess brought to a saving knowledge of the truth by the Lord himself, who had in his providence ordained, for the purpose of enlightening her mind in after years, that she should in her youth be made acquainted with a truly pious Christian girl. This girl used to speak much to her of the Lord Jesus, and to read to her out of the New Testament; and the impression thus made was never lost. Last Sunday she came to our English service, and received the communion, preferring to receive it from me.

#### PALESTINE.

##### MR. WOLF'S JOURNAL.

(Continued from p. 387.)

Aleppo, Jan. 5, 1824. I called to-day on Mr. Latis, a learned Jew from Ancona.

*Latis.* I love God above all things, and my neighbour as myself, what else have I to do to be saved?

*Myself.* Come, and follow Jesus, who died for us on the accursed tree.

*Jan. 10.* I conversed with the old Hillel de Picciotto, and Solomon Altaras, two respectable Jews, about Jesus Christ, and the institution of sacrifices. One of them told me that it seems to them that the Christians in England have an idea which the Christians of this country have not; viz. that Christ shall appear the second time. I told him that that idea was as old as Christianity itself. "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

Hillel Picciotto promised me to attend the sermon I was to preach the next day at Mr. Barker's.

*Jan. 11.* I preached at Mr. Barker's from Acts xxiv. Hillel Picciotto came according to his promise. I preached on verse 25, "Go thy way for this time, when I have a convenient season, I will call for thee."

*Jan. 15.* I distributed tracts among the Jews at Aleppo.

*Jan. 17.* I called with Mr. Maseyk on Mr. Eliau de Picciotto, a Jew, who is the Austrian and Danish consul. Rabbi Abraham, one of the three high priests of the Jews at Aleppo, came into the room. He immediately entered into conversation with me about Christ Jesus, whom I adore; but when too many people came to be present at the conversation, he told me that he wished I could call upon him, that the subject might be better discussed.

I called after this on the Jew, Raphael de Picciotto, the Neapolitan consul. Two assistants of the high-priest entered the room. Signor Raphael de Picciotto opened the discourse, and said to the two Rabbies, "Mr. Wolf asked me, the last time we conversed together, about the meaning of the cxth Psalm, 'The Lord said unto my Lord.'"

*Rabbi.* The Psalms which David wrote, he did not write down all for himself; but as a liturgy for the Levites, which they might use in the temple, and thus the Levite saith here, "The Lord (Jehovah) saith to my Lord David," &c.

*Myself.* You cannot, in the first place, bring one single authority from the Bible, to prove that David composed these Psalms as a liturgy for the Levites; secondly, we see by the contents of the Psalms, that David wrote these Psalms upon several occasions and circumstances of his life, for he opens his mind in the Psalms unto God, and pours out his heart towards him; and endowed with prophetic power from on high, the events of future times flow sometimes to his inspired harp. So, for instance, he wrote the third Psalm when he fled from Absalom, his son; the fifth Psalm, when Nathan the prophet came unto him.

*Rabbi.* What meaning could you give to the words, "The Lord said unto my Lord?"

*Myself.* The Lord, the heavenly Father, said unto my Lord, the Messiah, Jesus of Nazareth, his only begotten Son, "Sit thou on my right hand," &c.

*Rabbi.* How could David call the Messiah his Lord, as Messiah was to be the son of David?"

*Myself.* David as a prophet knew, by divine inspiration, that the Messiah, who was to be his son (the son of David) according to the flesh, should be the same, who is the Wonderful Counsellor, the Mighty God, the Everlasting Father, Jehovah our Righteousness, and therefore his Lord. And for this reason Jesus Christ himself asked the Jews justly, "If David call him Lord, how is he his son?" If it had been true that the Levites said this of David, as you suppose, why did not the Jews answer him so? The Lord Jesus Christ, as the New Testament teacheth us, was received up into heaven, and sat on the right hand of God. Jesus Christ, the Lord of glory, was the Lord of David, for before Abraham was, he was the

*I am* whom his heavenly Father "appointed heir of all things, by whom he also made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

The conversation lasted for two hours, and they expressed a desire to renew the conversation next Saturday.

I leave this place on Monday next for Orfa, Merdeen, Diarbekir, Mossul, and Bagdad.

Mr. Barker has been exceedingly kind to me; a missionary could not have a better protector; he and Mr. Maseyk are much respected throughout Syria, as well by the Europeans as by the Turks, and the Christians of this country; and really their virtues deserve the respect and regard paid them. Mr. Maseyk likewise has been exceedingly kind to me. I regret that I must leave them so soon.

I send you the copy of a letter written to me by the Rev. Mr. Jowett.

*Beirut, Jan. 5th, 1824.*

"My dear Sir,

"I returned to this place from Jerusalem a fortnight ago, and am now waiting for some vessel on the coast, to take me to Malta, or at least to Alexandria. The kind care of our heavenly Father has been manifested towards me in every step of my journey through Syria and the Holy Land. May the same good providence attend you in your visits to Mesopotamia and Persia; and if after many days the Lord should grant you, and me, and some others of our missionary brethren to meet again in Malta, may our mouths be filled with his praises, and with recording the good things which he has done through us, his unworthy instruments, to this people.

"I left Jerusalem on December 15th. Mr. Lewis had just arrived on the evening of the 13th. Mr. Fisk was likely to stay there some months. Mr. Lewis had spent several days at Safet; he was expecting to return this way in about twenty or thirty days, and then will probably visit Aleppo.

"Mr. Goodall will inform you that Mr. King and Mr. Bird left this place for Jerusalem on the 2d inst. Probably from Jerusalem, Mr. King will speedily go to Damascus. Mr. Bird may probably return to Beyrout after the passover with Mr. Fisk, to summer in the mountains. Mrs. Bird and her infant in the mean time remain here, as also Mr. and Mrs. Goodall. I should not, from what I can gather, judge it likely they will move to Aleppo, as their mission is rather to the Holy Land, and their faces seem stedfastly set towards Jerusalem."

Here we close Mr. Wolf's Journal up to the time of his departure for Persia; and we have the pleasure to inform our readers that further Journals have been received, giving the history of his proceedings and of his journey to Bagdad, where he arrived on the morning of the 8th of April last, having passed through Orfa, (Ur of the Chaldees,) to Merdeen, Moussul, Arbel, Harkuk, and Takuk. A subsequent Journal has been also received, by which we learn that he reached Bassorah on the 25th of May in safety. His health has been somewhat affected by the fatigues of his journey, but it recruited itself at Bassorah, and on the first of July he was preparing to set out for Persia. The important and highly interesting particulars which he relates will be given in due course.

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#### RUSSIAN POLAND.

LETTER FROM MR. MORITZ.

WE present our readers with the following extracts of a letter from Mr. Moritz, dated Minsk, 11th August, 1824. The important fact which he announces of the change of system in the Jewish Schools, by introducing the study of the Scriptures and

laying aside the Talmud, is new to us.

The Jews in this place rejoiced to see me again, and numbers flocked around me begging books, but I kept them waiting till I had found a proper lodging. My small stock of nine Hebrew, and eight Jewish-German Testaments, of 350 Hebrew and 168 Jewish-German Tracts, were all distributed in the space of ten days, and the demand for books was still unabated.

Hardly a day has passed without some of the better informed Jews coming to me for friendly conversation, and they seemed all to listen with the greatest attention to the plain doctrines of the cross, which the Lord by his Spirit enabled me to place before them in meekness and love; and although they all know that I am an apostate from their religion, yet no abuse is offered to me on that account; they seem rather now to place more confidence in me, than if I had been a native Christian: and having been taught by the grace of God that bringeth salvation, to live righteously, soberly, and godly before the eyes of my former brethren, and they not beholding my wicked heart of unbelief, and those inward struggles with sin and the flesh, which I have daily to encounter, think me much better than most of their own community; and comparing me with those that have been baptized here, and even with the native Christians, they form the conclusion with the Jews at Jerusalem, "That a better spirit must reign among our Christians, than among those that surround them." Oh, that they were made willing to acknowledge him, who by his infinite mercy and compassion has made me to differ, though I am not worthy the least of his favours! Blessed be his name for his pardoning grace and redeeming love; if it were not for these his attributes, I should have now lifted up my eyes in that horrible place, where there is howling, and weeping, and gnashing of teeth!

There have been hitherto no disputing Jews with me, and I have the

pleasure to see, that the fruit of my labours in this place more than five years ago, united with those of my present endeavours, are very cheering and encouraging; not indeed that to my knowledge any have actually been turned unto the Lord, but that almost all the *Bochrim* (young students at the Beth-Hamedrash) have begun to lay aside the fables and traditions of the rabbies in the Talmud, and begin diligently to search and to study the Scripture of the Old Testament. Even in those preparative schools where the young boys begin to be instructed in the law, and afterwards in the first rudiments of the Talmud, the holy Scriptures are now to supersede the Talmud, and some of the schoolmasters have promised me even to introduce the New Testament.

But one thing grieves me—that the Hebrew Bible is here so scarce, that very few can be supplied therewith. I have repeatedly been asked to procure them some of the London edition, and a hundred copies might be sold by me in a few days at four or five silver rubles each. But the question is, where to get them?

#### FRANCE.

#### COMMUNICATION FROM THE CONTINENTAL SOCIETY.

THE following extract of a letter just received from one of the agents of the Continental Society, has been kindly communicated to us by the Committee of that Society. The writer of the letter is a very spiritually-minded Christian, and being resident for a short time at a town in the South of France, where there are many Jews, he was so obliging as to take charge of some Hebrew Testaments and tracts for distribution amongst them. We are truly thankful for the Christian feeling, which has led the Continental Society to assist in the Jewish cause, and we cannot but rejoice in the blessing which has

attended the labours of their valuable agent.

“Rabbi Judah R. had for some time wished to converse with me. He is a learned man, well versed in Hebrew literature. The sacred Scriptures are familiar to him, and he is deeply read in the rabbinical writings. At our first meeting the following conversation took place.

*I.* What is your opinion concerning the Messiah?

*Rabbi.* I ought to maintain the same opinions as my countrymen: but I believe that the Messiah is already come, and that Jesus is the Messiah.

*I.* On what is your belief founded?

*Rabbi.* I was struck with the prediction of Jacob concerning Shilo. I examined it, and I see that it leads me to Jesus Christ.

*I.* How long have you entertained this opinion?

*Rabbi.* It is not long since that I saw two persons in a dream, one of whom, clothed in white and of a commanding stature, caused the other, who held him by the hand, to present him to me. The one who so presented him to me said, “This is the Messiah whom you wait for.”

*I.* Did you remark that the person who was thus presented to you had his feet and his hands pierced?

*Rabbi.* I did not observe it; but he was pale and thin. And from that moment I have been haunted with the idea of Shilo. I have wished to know him; and I have employed myself in searching out who he may be. The result of my inquiries has led me to Jesus Christ: he is the Shilo. —

You will be curious to know what kind of inquiries this Jew pursued, and you will be surprised and grieved when I tell you that, being well acquainted with the Cabala, he proceeded according to the rules of that obscure science, to investigate the letters of the word *שילה*, and thus he arrived at the conclusion of which he was then so full. His convictions, however, left him under the influence of many rabbinical prejudices; and were not sufficiently powerful to lead him to a frank confession before his fellow-countrymen. But still he has



a deference and respect for the words of our Lord, and upon any thing being pointed out to him, in which the words of Jesus Christ plainly contradicts the rabbinical opinions, he gives way with pleasure. We spoke of the second Psalm, and particularly of the expression in the last verse, "Kiss the Son." He said, "The word which is translated Son, also signifies corn, as in Gen. xl. 35; and purity, as in Ps. xviii. 24. The Rabbies say, that **נשקו בור** signifies, 'Kiss the bread,' to mark the reverence due to the gifts of God; or it may be translated, *Embrace purity*, and the words which follow, *lest God should be offended.*"

I. But observe, I pray you, what is said a little higher up, **בני אתה**, "Thou art my Son." This proves that **בן**, in the last verse, has the same signification as **בן** in this.

The Rabbi caught the idea before I had quite finished my sentence, and agreed that the interpretation of the Rabbies must be considered erroneous. He then told me that he had found many passages in the Scriptures where **בן** signifies son; and he cited as an example Dan. iii. 25. I asked him, in reference to this verse, whether he who is called **בר אלהים**, is the same person as he of whom it is written, "Kiss the Son?" He replied, that he thought so.

The Rabbi read with pleasure the Hebrew New Testament, and seemed constantly engaged in serious subjects, from the time of our first meeting. When at length I saw him for the second time, he still appeared well disposed, but was fearful, and anxious lest the other Jews should hear of his communications with me. As he was sometimes called upon to exhort in the synagogue, he requested me to prepare him some discourses to recite there, which I readily promised: but from that day I have not again seen him, and I am persuaded he is influenced by his fear of the other Jews. I shall, however, endeavour to persuade him to come to my house. He is a respectable old man, and as he is so near the end of his earthly course,

I am anxious to lead him to know the value of that Jesus, whom as yet he dares not confess with his lips.

On Friday last I was visited by another Jew, a stranger, who had accompanied a Rabbi lately arrived from Jerusalem. This Jew had learnt from the Jews at —, that I had printed and circulated a small tract, proving Jesus Christ to be the Messiah. He came to ask me for it. After a few minutes conversation, he said to me without reserve, that he knew Jesus to be the Messiah. This Jew is well acquainted with the New Testament, which he quotes with accuracy, frequently mentioning chapter and verse. I showed him the Hebrew Testament, and he was delighted with it. I inquired whether he confessed before the other Jews, that Jesus is the Messiah? "Not yet," he replied. "I think it proper to follow the example of St. Paul, who did not give strong meat to those who could only bear milk." I replied, that the first duty of a disciple of Jesus Christ is to confess him before men; and I reminded him of the awful threatenings against those who are ashamed of him. He answered, "I am aware of all this: and indeed I may say that I do confess him; for whenever I speak of him, instead of giving him the names which the Jews give him, I call him before them, **יהושע**, the Saviour." Notwithstanding his pretensions to the Christian faith, I could not discover in him any signs of real conversion of the heart unto God. He endeavours to unite the profession of Judaism with that of Christianity. This Jew, however, may perhaps do something amongst his fellow-countrymen. He assured me that he never lost an opportunity of attacking the rabbinical superstitions, and calling their attention to the law and the prophets. Notwithstanding this, I do not find he is a Caraitic Jew. He told me, that most of the Jews he had seen were disgusted with the yoke which their rabbies imposed upon them. And the general cry amongst them is, "What must we believe?" I gave him "The promised Messiah," "Deborah," and some Hebrew tracts.

On the next day he came to me again, saying, that he had distributed all the tracts, and requesting more, which I gave him. He asked also for the Bible in Spanish, which is earnestly inquired after by the other Jews at ——. Unfortunately my stock was exhausted; but I gave him a French Bible and Hebrew New Testament.

Two days afterwards he came again, having, as he said, a heavy complaint to make against the version of the Bible which I had given him. It had been examined by many of the Jews, and compared with the Hebrew. They particularly objected to Ps. xlv. 7, and declared that we had translated it incorrectly, for the purpose of deducing from it a proof of the divinity of Christ. According to them, the passage

משחך אלהים אלך, which we translate, "O God, thy God hath anointed thee," ought to be translated, "God, who is thy God, hath anointed thee." And this rendering of the passage takes away the proof of the divinity of Christ, which might otherwise be derived from it. I did not think it worth while to dispute about the accuracy of the translation, for I observed to the Jew, that were I to admit his mode of translating the passage, the proof of the divinity of Christ, which results from the passage, would in no degree be weakened. I requested him to read the context carefully in the original, and to see who is the person of whom it is said, "Thy God hath anointed thee." That person is called

אלהים in the preceding verse, so that, after all, the objection which the Jews made so much of, proved only their own levity and precipitancy. The Jew seemed convinced of the futility of the objection, and promised to report my answer to those who had so confidently pressed it.

The little tract entitled "The promised Messiah," which I got printed here for the London Society, finds its way amongst the Jews here, and produces different impressions. I am told that some of the Jews are engaged in

preparing an answer to it. I shall be obliged if you will communicate these particulars to the Committee of the London Society. The Society has been very kind, in supplying me with Hebrew Testaments, &c., and I should wish them to know that I lose no opportunity of promoting their cause."

P.

## GIBRALTAR.

### OBSERVATIONS OF THE REV.

CHARLES NEAT.

OBSERVATIONS upon some enquiries, made by == in his conversation at Gibraltar, Feb. 23, 1824.

1st. == asks, "If the Trinity is signified in Numb. vi. 24—26, why is it not said, The Father bless thee, and keep thee; the Son make his face shine upon thee, and be gracious unto thee; the Spirit lift up his countenance upon thee, and give thee peace?" There is no need of this manner of expression to prove, that the Trinity is signified in these verses. In the Old Testament as well as in the New, names are given, perfections and works are ascribed to *three* persons, who ought not to be called by those names, and could not have those perfections, or do those works, if they were not each partakers of the Divine nature, as the one living and true God. There must be some reason why the name יהוה is repeated *three* times in this place. Many Jews have thought there was some mystery signified by such a repetition; and I can prove to you, that some of your writers explained the 26th verse to mean the *Shekinah*, and that the *Shekinah* is a name of the Messiah. In Bammidbar Rabba, sect 2, fol. 212, 4, upon Numb. vi. 25, it is said, "The Lord shall make his face to shine upon thee;" this means, He shall give thee *the light of the Shekinah*." Again in Siphri de Jalkut, (fol. 213,) upon Numb. vi. 25, "This means, he shall give thee the light of his countenance. And Rabbi Jonathan says, that *the light of the Shekinah* is to be understood." From these quotations it appears, that He,

who is said in v. 25, to "lift up his countenance upon thee," is the *Shekinah*. I have to prove further that the *Shekinah* is a name given to Messiah. In Tikkune Sohar, c. 18, and Sanhedrin, fol. 94, 1, may be read the following upon Numb. xii. 8, "In respect of the Just One, who is a *light* reserved for the righteous in the future age, it is called a vision in sleep. And that Just One, who is seen by them in a *bodily shape* is *Jehovah*; the column in the midst, which was elevated on the four sides, and it rested upon four animals, which have the face of a man, a lion, an ox, and an eagle.

He is called יהוה מלגאבנופה *Jehovah in the midst of a body*, i. e., in human nature. He is to be a man, that he may sit upon a throne. No one, who has knowledge of these things, will say, this is any other than the *Shekinah*." So again in Tikkune Sohar, c. 1. "The holy *Shekinah* is the likeness of a man. Once more, in Sohar Chadash, fol. 46, 2, upon Is. ii. 19." From the face of the terror of the Lord, "This is the *Shekinah*, who from that time and after shall be exalted, and *Messiah* in him." It is plain from these passages, that the *Shekinah* was considered to be the same as *Messiah*, and to have the likeness of a man. This is intimated in Numb. vi. 25; for how can it be said, יהוה make *his face* to shine upon thee, except יהוה were to take to himself the human nature, and as the *Shekinah* appeared in the *likeness* of man? Hence the Son of God is intended in this blessing, although his name is not expressly mentioned: and the blessing itself would be without meaning, according to the literal sense of the word מן *his face*, unless for the Scripture doctrine, that "God was manifest in the flesh."

The mystery of this blessing, which the priests were ordered to pronounce upon the Israelites, is explained by the benediction which St. Paul delivered by inspiration, as it is written, 2 Cor. xiii. 14. Here the *name* of God the *Father* is not found; but all Christians believe, that the *Father* is intended in the clause, "The love of

God." The blessing of the priest is the same in meaning, though not exactly in words, under the Law and under the Gospel. Allow me to write the signification of the words in Numb. vi. 24, 25, 26. It may be thus expressed, "Jehovah the Father bless thee, and keep thee in his love; Jehovah the Son make his face to shine upon thee, by giving thee to experience his grace and favour; Jehovah the Spirit reveal in thy heart the knowledge of the gracious countenance of Christ, and thus give thee inward peace and joy in believing." According to this explanation, which I really believe to be the true one, the benediction which Aaron and his sons pronounced, contained the fulness of "the blessing of the Gospel of peace." God grant that you a Jew, and I a Gentile, may receive this blessing from the Lord, and righteousness from the God of our salvation.

Prov. xxx. 4. You suppose this verse to mean no more than a question to the following effect:—"Has any one ascended up to heaven, or descended; has any one gathered the winds in his fist?" and so on. If you know such a person, tell me his name, or his son's name. Now this explanation of the verse cannot be right, because none but the Lord could do the things which are here mentioned. Who will say, that any creature hath established all the ends of the earth. This is the same thing as creation, and none besides God is the Creator. If we compare the different questions in this verse with other parts of Scripture, it will be evident, they relate to God only. Who hath ascended up into heaven? The lxxviii Psalm, 18th verse, tells us, "Thou hast ascended upon high." Agar asks again, "Who hath descended?" We read in Exod. xix. 18, "The Lord descended upon it (namely, Sinai) in fire." The word ירד is here used, and also in Prov. xxx. 4, "Who hath gathered the winds in his fist," signifies power over the winds, and this power is ascribed to the Lord; for Psalm cxxxv. 7, declares, that, "He bringeth the wind out of his treasures." "Who hath bound the waters in a garment?" is



very similar to what Job said of God, xxvi. 8, "He bindeth up the waters in his thick clouds." "Who hath established all the ends of the earth," relates so evidently to creation, that I shall not compare it with many other texts that might be adduced. Concerning *God* it is that Agur asks, "What is his name, and what is *his Son's* name?" Not that Agur was entirely ignorant of the name of God, but he did not know the full extent of the power, and wisdom, and majesty, and holiness, which the name of God signified. He was also ignorant of the exact name of the Son of God, although he knew that God had a Son equal to himself in glory and greatness. That Messiah is the Son of God, mentioned in this chapter of Proverbs, we are taught in the Tikkune Sohar, fol. 119, 473. "The words, What is his Son's name? *relate to the faithful Shepherd, who is the Messiah.*" Such is the explanation which your own writers, as well as Christians, give of this text. Indeed, the ancient Jews believed, that Messiah was the Son of God. The words, "Thou art my Son," in Ps. ii. 7, are thus interpreted in Zohar, fol. 88, col. 348, "This Son is the faithful Shepherd. And he is Prince of Israel, the Lord of things below, the Lord of ministering angels, *the Son of the Highest, the Son of the God of the universe, and the gracious Shekinah.*"

I shall only write upon Micah, v. 2, what may be found in some of your ancient authors; and as there is nothing in the whole chapter, when rightly explained, to contradict the interpretation, you ought to consider it to be true. Upon the words, "And thou Bethlehem Ephrathah, out of thee shall he come forth to me, that is to be Ruler in Israel;" we read in the Targum, "From the King, Messiah shall come forth in my presence, that he may rule over Israel. His name is, He who is from ancient times, and from the days of eternity. Seven things existed before the creation, and among these, the name of Messiah, which may be proved from these words, And *his* goings forth are from the beginning," this means, when

the world was not created."—Pirke R. Elieson, c. 3.

Such is surely the true meaning of this text, which clearly teaches, that Messiah existed from before the world was made, and consequently, that he lived from eternity.—And being eternal, he must be honoured, believed, and obeyed as God the Son. I seriously advise you to attend to the exhortation in Ps. ii. 12, "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." And remember, that it is added, "Blessed are all they that put their trust *in Him!*"

### GERMANY.

#### EDICT OF THE GRAND DUKE OF BADEN.

AN edict has been lately issued by the Grand Duke of Baden respecting the Jews within his dominions. We have received an extract only, but we learn that, besides the rules it enjoins relative to the Jewish ritual, the chief of which are contained in our extract, the edict provides for the proper education of the Jewish youth, and embraces other particulars. In presenting the extract to our readers, we cannot but remark it as a singular feature of the present times, that the kings of the earth should be found, thus to engage in the concerns of the Lord's ancient people, and to undertake the regulation of their synagogue.

The inspection and management of divine service to devolve upon the Rabbies, but where there are no Rabbies, upon the Elders of the place.

The Rabbies must consequently always be present in the Synagogues during divine service.

All private Synagogues and local meetings are forbidden.

That confused noise in the Synagogues on taking the Torah (Law) out of the ark, and shouting to the



same, shall be discontinued—the deficiency in alms which this may occasion, to be raised in some other way.

The Rabbies and Elders shall enforce the discontinuation of indecent gestures in prayer,\* and that noisy manner of praying.

All profane melody in divine service is forbidden. Assistant singers who accompany the stated singer in singing are to be done away, except in cases where the former are regularly paid. New assistant singers will on no account be allowed. Hymns which have a text of scripture for their foundation, are allowable at meals, &c.

That which is denominated *Haman-klopfen* on the Feast of Purification, is strictly forbidden; also the taking children under five years of age into the Synagogues.

All joking, with which young people in the country often entertain themselves on the evenings previous to, and on festival days, in and before the Synagogues, also the distribution of *Confuteren* on the part of the women in the Synagogues, and every thing of a similar nature, is strictly forbidden.

The following religious solemnities shall be celebrated according to their dignity and importance. 1st. When a new written parchment containing the Torah, shall be brought into the Synagogue; 2dly, at the consecration of a new Synagogue; and, 3dly, at funerals. At each of these solemnities, the Rabbi or candidate shall deliver an appropriate address in the German language, using a Hebrew text suitable to the occasion.

Every sabbath, after reading the appointed portion of Scripture from the Torah, and the chapter from the Prophets in Hebrew, the Rabbi or candidate shall give out a text in Hebrew, and preach from the same in German.

The Rabbies, Elders, singers, and servants of the Synagogues, shall all appear in suitable robes.

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\* Those who have never seen Polish Jews at prayer in their Synagogues, can form no idea of the violent, ludicrous motion alluded to. Ed.

## HOLLAND.

LETTER FROM THE REV. A. S.  
THELWALL.

THE Rev. A. S. Thelwall communicates the following account of the conversion of a Swedish Jew, in a letter dated Amsterdam, Aug. 6, 1824.

I will not trouble you with long letters at present; only I will add, that all things are going on here quietly and well. And I have lately heard a very interesting account of a Swedish Jew, who without any human interference was led to seek the Lord, and was brought to the knowledge of the truth as it is in Jesus, and baptized in the Moravian Church at Stockholm by a Lutheran minister, and has since been in Amsterdam. I did not see him, but the accounts I have had are highly satisfactory, and give us reason to bless the Lord, who carries on his own work in his own way.

## DOMESTIC.

JOURNEY OF THE REV. MESSRS. C.  
SIMEON, E. JACOB, D. RUELL, AND  
W. A. EVANSON.

WE have been favoured with a narrative of the journey undertaken by the above friends, during the months of July, August, and September last. Their route comprehended the most important points in sixteen counties of England, and the following is a sketch of their proceedings in the order in which they occurred.

## ESSEX.

Sermons were preached by the Rev. W. A. Evanson; July 21st, at Leigh, (Rev. T. Walter, Rector,) 22d, at Rawreth, (Rev. T. White, Rector,) 27th, at St. Peters, Colchester, (Rev. W. Marsh, Vicar,) for the Hebrew New Testament fund.

Sermons were also preached by the Rev. Charles Simeon; July 25th, at St. Peter's, Colchester, and St. James's, Ditto, 26th, at St. Peter's, Ditto, for Palestine fund. By the Rev. E. Jacob, on the 28th, at Saffron-Walden, (Rev. N. Bull, Vicar.)

The 7th Anniversary of the Colchester and East Essex Auxiliary, was held at Colchester, on Tuesday, July 27th, Joseph Benwell, Esq. in the chair. The resolutions were proposed by the Hon. J. J. Strutt, Rev. Messrs. Newman, Whiting, Simeon, Dodsworth, Evanson, Harrington, Marsh, Burgess, and D. Mustard, Esq. The several collections added above £100 to the funds of the Society.

#### SUFFOLK.

Sermons were preached at Ipswich, by the Rev. W. A. Evanson, on Sunday, July 25th, at St. Mary Key, St. Margaret's, (Rev. Mr. Fonnereau, Rector,) and St. Stephen's, (Rev. E. Griffin, Vicar;) also, by the Rev. E. Griffin, on July 27th, at St. Stephen's, Do. and by the Rev. C. Simeon, on July 23d, at Clare, (Rev. Mr. Whiting, Curate,) and at St. Peter's, Ipswich, on July 28th; also, by the Rev. Mr. Marsh, on July 20th, at Flowton, near Ipswich.

The anniversary of the Ipswich Auxiliary was held in the Town Hall, Ipswich, on Wednesday, July 28th, Rev. J. H. Nottidge in the chair. The resolutions were proposed by the Rev. Messrs. Evanson, Simeon, Charlesworth, J. Bull, (of Stow-market,) C. Maitland, J. Bull, (of Tattingstone,) W. Marsh, J. C. Reynolds, W. Kenton, and G. Smalley. This Auxiliary has considerably increased within the last year, and a branch Association has been organized at Woodbridge, chiefly by the kind exertions of the Dissenting minister of that place. Total collections at Ipswich, about £37.

Rev. Messrs. Simeon and Evanson proceeded on the 29th of July, to Saffron-Walden, where they were joined by the Rev. E. Jacob. Mr. Simeon had been expected to preach at Rannids (Northamptonshire) that

evening, but owing to some ambiguity in the notice, as well as the great distance from Ipswich, he was unavoidably prevented. The thanks of the Society are however due to the Rev. Mr. Hannaford, Curate of Thrapston, who kindly undertook on a very short notice to preach in the place of Mr. Simeon, and collected the sum of £7. 15s.

Our friends arrived at Melton-Mowbray, (Leicestershire,) where a sermon was preached on the 30th of July, by the Rev. C. Simeon, at the parish church, (Rev. Mr. Shirtcliffe, Curate,) after which a meeting of the Ladies' Association was held in the chancel, and addressed by the Rev. Messrs. Jacob, Evanson, Shirtcliffe, and Hutton. Mr. Jacob remained at Melton, and preached on the following Sunday, August 1st, at the parish church. Collections at Melton, nearly £20.

#### DERBYSHIRE.

Sermons were preached by the Rev. C. Simeon on Sunday, August 1st, at St. Michael's, Derby, in the morning, and St. Peter's, Do. in the evening; and on the same day, by the Rev. W. A. Evanson, morning and evening at Matlock church, (Rev. P. Gell, Curate,) and in the afternoon, at Bonsall, (Rev. J. Sim, Curate.)

The second anniversary of the Derby and Derbyshire Auxiliary was held in the old Assembly Room, Derby, on Tuesday, August 3d, W. Evans, Esq., M. P. in the chair. The report was read by the Rev. R. Simpson, Secretary, and the resolutions proposed by the Rev. J. E. Carr, E. Jacob, J. Dewe, W. A. Evanson, C. Simeon, P. Gell, T. White, (of Welbeck chapel, London,) S. Saxton, and T. Cox, Esq. The collections altogether exceeded £150, besides the sum of £76 contributed to the private fund in Mr. Simeon's charge, for the relief of converted Jews in poverty. We have to notice with pleasure, the aid derived from the Ladies' Association in Derby and its vicinity, by the sale of fancy work.

## YORKSHIRE.

A sermon was preached at Sheffield by the Rev. C. Simeon, on the 4th of August, at St. Peter's church, (Rev. Mr. Preston, Minister;) and on the following evening, August 5th, a very numerous and respectable meeting assembled in the National School Room, Rowland Hodgson, Esq. of Highfield, in the chair. After an appropriate address from the chairman, an Association was regularly organized, and the resolutions proposed by the Rev. Messrs. T. Best, — Runcon, E. Jacob, W. A. Evanson, H. Vale, W. H. Bull, W. Spencer, — Beatridge, J. Montgomery, Esq., and — Wilson, Esq. A liberal collection was made, and the Rev. Mr. Sutton, Vicar of Sheffield, sent his name as a subscriber, with an apology for his unavoidable absence, and an expression of his entire approbation of the proceedings. Total collections, £28. 12s.

On Friday, August 6th, the Rev. Mr. Simeon preached at Gainsborough, Lincolnshire, (Rev. Mr. Becket, Rector,) collection, £22; and the next day arrived with Mr. Evanson at Hull, where the proceedings were as follows: On Sunday, August 8th, sermons were preached by the Rev. C. Simeon, at St. John's, Hull, (Rev. T. Dikes, Minister,) and at Trinity church, Do., and by the Rev. W. A. Evanson, in the morning, at Beverley Minster, (Rev. Mr. Coltman, Vicar,) at Trinity church, Hull, in the afternoon, and at Drypool, in the evening; also, on Tuesday, the 10th, at St. John's, Hull, (Rev. T. Dikes.)

On Monday evening, August 9th, a public meeting was held at the School room, Avison Terry, Esq., in the chair; when an Association was formed, (J. Hudson, Esq. treasurer, and Rev. J. King, secretary,) and the meeting addressed by the Rev. Messrs. T. Dikes, J. Scott, J. King, W. A. Evanson, G. S. Bull, and C. Simeon. Total collections, about £76.

At Leeds, sermons were preached on August 18th, by the Rev. E. Jacob at St. Paul's church, (Rev. M. Jackson, Minister,) also at Horsforth chapel, (Rev. Mr. Rogers, Curate,) and

Calverley, (Rev. Mr. Redhead, Vicar.) The anniversary meeting was held on the 12th of August, at the Music Hall, Leeds, Benjamin Sadler, Esq. in the chair. The resolutions were proposed by the Rev. Messrs. C. Simeon, J. Fawcett, E. Jacob, — Madge, D. Ruell, R. B. Holmes, W. A. Evanson, F. Ramftler, T. S. B. Reade, and W. Wilks, Esq. Collections exceeded £50.

At Huddersfield, sermons were preached by the Rev. D. Ruell, on the 8th of August, at Trinity church, (Rev. H. Maddock, Minister,) at Horsley, (Rev. Mr. Drawbridge, Curate,) and at Hoithwaite, (Rev. Mr. Jackson, Minister.) The anniversary of the Huddersfield Association was held on the 13th of August, at the School-house, Rev. Mr. Hutchinson, Vicar of Kirk-Burton, in the chair. The resolutions were proposed by the Rev. D. Ruell, J. H. Maddock, C. Simeon, H. Stowell, B. Boothroyd, D.D., E. Jacob, J. Drawbridge, W. A. Evanson, and H. B. Allen, Esq. Collections, about £55.

On the same evening, the Ladies' Association at Bradford, held their anniversary, Rev. H. Heap, Vicar of Bradford, in the chair. The speakers were the Rev. W. Atkinson, E. Jacob, W. A. Evanson, H. Morgan, C. Simeon, J. C. Boddington, D. Ruell, and H. Bailey. A sermon had been preached in the parish church on the 11th of August, by the Rev. E. Jacob. Collections, about £12.

The Knaresborough anniversary was held in the Town-hall on August 10th, the Rev. A. Cheap, Vicar, in the chair. The meeting was addressed by the Rev. Messrs. Ruell, Jacob, Madge, Gott, Howell, Burst, and J. Snott, Esq. Sermons were preached on the following Sunday, August 15th, by the Rev. D. Ruell. Collections exceeded £26.

## LANCASHIRE.

At Manchester, sermons were preached on Sunday, August 15th, by the Rev. C. Simeon, at All-Saints, (Rev. C. Burton, Minister,) and St. James's (Rev. J. Hollist); by the Rev. E. Jacob, at St. Luke's, and by

the Rev. W. A. Evanson, at Grappenhall, near Warrington, and St. James, Latchford, Do., (Rev. R. J. Allix, Rector.)

The eleventh anniversary of the Manchester and Salford Auxiliary was held in the Manor Court-room, Manchester, on Monday evening, August 16th, John Allen, Esq. in the chair. The room was filled to excess, and the report having been read by the Rev. J. Hollist, secretary, the resolutions were proposed by the Rev. E. Jacob, S. Moxon, Esq., Rev. W. A. Evanson, Samuel Codner, Esq., Rev. C. Simeon, W. Marsden, W. Thistlethwaite, (Vicar of Bolton,) T. Greenwood, and C. Burton.

On the same day, a meeting was held at Delph, near Saddleworth, G. B. Allen, Esq. of Huddersfield, in the chair; when a Ladies' Association was formed, (Mrs. Lee, president,) and addresses were delivered by the Rev. J. Hollist, Stowell, and E. Jacob. Total collections at Manchester amounted to about £100.

The Rev. Mr. Jacob proceeded from thence to Kendal, in Westmoreland, and preached on the 18th of August, at Mr. Tull's chapel, in that town. Collection, £7. 12s.

Messrs. Simeon and Evanson went to Bolton, Lancashire, and attended a meeting of the Bolton Ladies' Association, the Rev. W. Thistlethwaite, in the chair. On the next day (18th) the Rev. C. Simeon preached at St. Anne's chapel, Lancaster, (Rev. Mr. Housman, Minister,) collection, about £20; and on the 19th, at Preston, Lancashire, (Rev. R. C. Wilson, Vicar.) Collection, £19.

The proceedings at Liverpool, where they arrived on the 20th of August, were as follows:—

Sermons were preached on Sunday, August 22d, by the Rev. C. Simeon in the morning, at St. Andrew's, Liverpool, (Rev. J. Jones, Minister,) and evening, at St. Matthew's, Do., (Rev. T. Tattershall, Minister.) By the Rev. W. A. Evanson, in the morning, at Seaforth church, (Rev. J. Rawson, Minister,) and evening, at St. Andrew's, Liverpool. The Rev. T. Tattershall also preached for the Soci-

ety at his own church, (St. Matthew's,) on the same morning.

A meeting of the Ladies (collectors) was held in the School-room on Monday evening, August 23d, and addresses were delivered by the Rev. Messrs. Tattershall, Evanson, and W. Worrall, Esq.

The anniversary of the Liverpool Auxiliary was held on Tuesday evening, August 24th, in the Music-room, Bold-street, which was filled at an early hour by a most respectable assembly, the Rev. G. Driffild, Vicar of Prescott, in the chair. The resolutions were proposed by the Rev. A. Dawson, W. Scoresby, jun. Esq., F. R. S., Rev. J. Stewart, D. D., (minister of the Scotch church, Silver-street,) W. A. Evanson, R. W. Allix, C. Simeon, J. Bickersteth, R. Rawson, and Hugh Ralph, (minister of the Scotch church, Oldham-street.)

On Wednesday evening, August 25th, the Rev. C. Simeon preached at St. Matthew's, a sermon intended exclusively for the Jews, some of whom we have reason to know were present on the occasion, and listened with respectful attention. The church was filled to an overflow by a most respectable congregation.

The collections at Liverpool amounted to £136, being a considerable increase above those of the former year.

#### CHESHIRE.

At Chester, a public meeting, of the highest respectability, and exceedingly numerous, was held in the Court-house, on Thursday evening, August 26th. The Right Hon. Earl Grosvenor presided, and urged the claims of the London Society, and the expediency of forming an Association at Chester, in a speech of considerable eloquence and Christian feeling. The Association was then organized, and the meeting addressed by the Right Hon. the Earl of Rocksavage, Hon. R. Grosvenor, T. Whittell, Esq., (mayor of Chester,) Rev. C. Simeon, R. J. McGhee, W. Clark, F. Masters, (Vicar of Runeorn,) W. A. Evanson, T. Ayckbowm, F. Parry, J. Hoskins, Dr. Thackeray, and G. B. Granville, Esq. (treasurer.)



Collections, including a donation from Earl Grosvenor, (president,) of £20, Hon. R. Grosvenor, £10, and G. B. Granville, Esq. £5, with subscriptions made by Miss Hoskins of £13, altogether amounted to £70.

#### STAFFORDSHIRE AND WARWICKSHIRE.

Sermons were preached by the Rev. C. Simeon on the 27th of August, at Newcastle under Lyme, (Rev. C. Leigh, Rector,) col. £21. 13s.; on the 29th, at West Bromwich, (Rev. Mr. Townsend, P.C.) col. £31. 3s. 10d.; and St. Mary's, Birmingham, (Rev. E. Burn, Minister,) col. £46. 0s. 10d.; on September 1st, at Tipton, Staffordshire, (Rev. Mr. Howells, Minister,) col. £20. 15s. 1d.; Sept. 2d, at Darlaston, (Rev. S. Lowe, Rector,) col. £13. 9s. 6d.; and September 3d, at Bewdley, (Rev. Mr. Cawood, Minister,) col. £13. 13s. The Rev. W. A. Evanson preached on the 27th August, at Tutbury, Staffordshire, (Rev. G. Robinson, Vicar.)

#### LEICESTERSHIRE.

Sermons were preached by the Rev. E. Jacob as follows: on Sunday, August 22d, at Wyverley, Sproxtton, and Saltby, (Rev. T. Hutton, Vicar,) 24th, at Great Glen church, (Rev. Mr. Corrance, Vicar,) 25th, at Thurlaston, (Rev. H. Hoare, Curate,) 27th, at Somerby, (Rev. Mr. Nutt, Curate,) Sunday, 29th, at Desford, (Rev. Mr. Fry, Rector,) Ratby, (Rev. Mr. Martin, Vicar,) and St. Mary's, Leicester, (Rev. G. B. Mitchell, Vicar.) By the Rev. E. T. Vaughan, at his own church, St. Martin's, Leicester, and by the Rev. W. A. Evanson, on Sunday 29th, at Rothley, (Rev. G. Babington, Rector,) All-saints, Leicester, (Rev. G. B. Mitchell, Vicar,) and Keyham, (Rev. J. Owen, Curate,) on the 30th of August, at Stoney Staunton, (Rev. J. W. Doyle, Rector,) and on the 31st, at St. Mary's, Leicester, for the School fund.

The anniversary of the Leicester and Leicestershire Auxiliary was held in the Guildhall, on Tuesday, August 31st, T. Babington, Esq. in the chair. The report was read by the Rev. G. B.

Mitchell, secretary, and the resolutions proposed by the Hon. and Rev. H. D. Erskine, Rev. T. F. Corrance, W. A. Evanson, E. T. Vaughan, J. Fry, (of Desford,) E. Jacob, R. Martin, R. H. Johnson, J. W. Doyle, and R. Hoare. Total collections in Leicester, &c. as well as we could ascertain, exceeded £120.

Mr. Evanson also preached on Thursday evening, September 2d, at Lenton, near Nottingham, (Rev. E. Creswell, Vicar.) Collection exceeded £10.

#### WORCESTERSHIRE.

Sermons were preached on Sunday, September 5th, morning and evening, by the Rev. C. Simeon, at St. Martin's, Worcester, (Rev. D. Smith, Vicar,) and by the Rev. W. A. Evanson, at St. Oswald's chapel, (Rev. D. Morgan, Minister,) and St. Clement's, (Rev. J. Davies, Rector.)

On Tuesday, September 7th, the anniversary of the Ladies' Association was held in the Guildhall, Worcester, Rev. D. Smith, Vicar of St. Martin's, in the chair. The report was read by the Rev. D. Morgan, secretary, and the resolutions proposed by the Rev. E. Burn, (of Birmingham,) Cawood, (of Bewdley,) Evanson, Davies, Meredith, Simeon, Havergal, Hastings, and D. Morgan. Collections altogether exceeded £80.

A meeting was also held at Malvern Wells, on Wednesday, September 8th, Joseph Wilson, Esq. of Clapham, in the chair. The room was well filled notwithstanding the unfavourable weather, and the speakers were the Rev. F. Close, of Cheltenham, J. Davies, of Worcester, and C. Simeon, and a collection was made amounting to £13. 12s.

#### GLOUCESTERSHIRE.

At Gloucester, sermons were preached by the Rev. C. Simeon, on Sunday, September 12th, at St. Nicholas, (Rev. Mr. Barry,) and St. John's, (Rev. F. T. Bayley,) by the Rev. D. R. Il, at Christ church, (Rev. S. R. Maitland,) and St. Michael's, (Venerable Archdeacon of Glou-

cester,) also by the Rev. G. Hodgson, at Newnham church, (Rev. Mr. Phayre, Curate.)

The 2d annual meeting of the Gloucestershire Auxiliary Society was held on Tuesday, September 14th, at the Tolsey, in Gloucester, Major-General Prole in the chair. Eighteen clergymen were present, and there was a large respectable assembly. The report was read by the Rev. J. K. Whish, Secretary, and the resolutions proposed by A. Maitland, Esq., Rev. D. Ruell, T. L. Walcott, Esq., Rev. C. Simeon, Capt. Jenkinson, R. N., Rev. C. Neville, Capt. Raymond, Rev. Messrs. F. Close, J. Smith, J. E. Jones, Dr. Williams, and G. Hodgson. Total collections about £67.

#### DEVONSHIRE.

The anniversary of the Devon Auxiliary was held at Congdon's Great Room, Exeter, on Friday, September 16th, Rev. M. Vicars, Rector of All-Hallows, in the chair. The report was read by the Rev. J. J. Holmes, secretary, and the resolutions proposed by the Rev. W. Cowlard, W. A. Evanson, J. Marriott, of Broad Clyste, B. Marshall, C. Simeon, T. Kingdom, J. Kenaway, Esq., and the Rev. S. Middleton. The Rev. C. Simeon preached on the same evening; and the Rev. J. H. Stewart (Minister of Percy chapel, London,) twice on the ensuing Sunday, September 19th, at All-Hallows, Exeter, (Rev. M. Vicars, Rector.)

At Plymouth, sermons were preached by the Rev. C. Simeon, on Sunday, the 19th of September, at Stonehouse chapel in the morning, and St. John's, Devonport, (Rev. J. Hitchins, Minister,) in the evening. By the Rev. W. A. Evanson in the morning at St. Andrew's, Plymouth, (Rev. J. Hatchard, Vicar,) and afternoon at St. John's, Devonport.

The anniversary of the Plymouth and Devonport Auxiliary was held on Tuesday, September 21st, at the Royal Hotel, Plymouth, Capt. Thicknesse, R. N. in the chair. Lieut. Rhinde, R. N. read the report, and the meeting was addressed by the Rev. T. Hitchins, Mr. Creswell, Rev. C. Simeon, Capt. Dunne, R. N.,

Rev. W. A. Evanson, Dr. Blackmore, Lieut. Rhinde, R. N., Rev. T. Richards, and Mr. Rodolph. The collections exceeded those of any former year, and the meeting was distinguished by the respectability of attendance; amongst whom we noticed Admiral Sir James Saumarez, G. C. B., Capt. Sir John Phillimore, R. N., and other naval officers of distinction.

#### DORSETSHIRE.

The Rev. C. Simeon returned to Dorchester, where the anniversary was held in the County Hall, on the 22d of September, R. Williams, Esq. M. P. in the chair. Fifteen clergymen were present, and the meeting was addressed by the Rev. J. L. Jackson, secretary, R. Phelps, Vicar of Yeovil, C. Simeon, E. Aubery, J. H. Stewart, of London, and J. H. Richman, Rector of Trinity church, Dorchester.

Sermons were preached by the Rev. C. Simeon at the County Hall, Dorchester, (the church being under repair,) and at Poole, Dorset; by the Rev. J. H. Stewart, at Sherborne, (Rev. J. Parson, Vicar,) and by the Rev. J. L. Jackson, at St. Paul's church, Brewham, Somerset, (Rev. J. Dampier, perpetual Curate,) and at the parish church, Bruton, Do. (Rev. Mr. Cossens, Curate.) Collections amounted to nearly £50.

#### CORNWALL.

We regret that, owing to the illness of our secretary, (Rev. Mr. Hawtrey,) and the many engagements of those upon whose assistance we had calculated, we have been unable this year to avail ourselves of the kindness of our friends in Cornwall to the extent we could wish. The Rev. Mr. Evanson devoted about ten days to that interesting country, and preached at the following churches, viz. on September 22d, at Bodmin, (Rev. J. Wallis, Rector,) 23d, at Roach, (Rev. J. Fisher, Rector,) 24th, at St. Austel, (Rev. Dr. Smythe, Vicar,) 26th, morning, at St. Clement's, near Truro, (Rev. Mr. Jenkins, Vicar,) afternoon, at Perran Well, Do., (Rev. Mr. Bluet, Curate,) and evening, at Falmouth church, (Rev. J. Oakman, Curate,) on the 28th, at Camborne, (Rev. H.

Rogers, Rector,) and on the 29th, at Redruth, (Rev. H. Molesworth, Rector.) He also attended a numerous meeting of the Penryn Association on Monday evening, September 27th, Capt. Manderson, R. N. in the chair. Total collections about £38.

Our friends in the extreme west of Cornwall declined any sermons or meetings, in consequence of the shortness of the notice, and inadequacy of one person to occupy the many pulpits they could offer; we have reason, however, to rely on the continuance of their attachment, of which we hope to avail ourselves at a future season.

#### HAMPSHIRE.

The Portsmouth and South East Hants Association held its anniversary at the Beneficial Society Hall, Portsea, on Monday, September 27th, Capt. H. M. Mason, R. N. in the chair. The resolutions were proposed by the Rev. Messrs. Dusautoy, C. Simeon, J. Sargent, jun., Capt. Austin, Rev. J. Barbut, H. Cooke, Esq., M. D., Capt. Clarke, Rev. Mr. Wilkinson, Capt. Le Hunt, R. N., Lieut. Leeke, Capt. Cramer, and Capt. Young.

Sermons were preached on Sunday, September 26th, by the Rev. C. Simeon, morning and evening, at St. John's, Portsea, and by the Rev. E. Jacob, at Gosport chapel. Collections about £41.

#### NORFOLK.

The annual meeting of the Norfolk Association was held on Thursday, September 29th, at St. Andrew's Hall, Norwich, Rev. Dr. Johnson in the chair. The resolutions were moved and seconded by the Rev. Messrs. Greaves, Arnold, Simeon, Sidney, Girdleston, Barker, Tacy, and Mr. W. Youngman. On Friday evening, 30th, a meeting was also held for the information of the working classes, and was addressed by the Rev. Messrs. Girdleston, Greaves, Barker, and Youngman.

Sermons were preached by the Rev. C. Simeon, at St. Lawrence, Norwich, by the Rev. Alex. Greaves, at Do., and at St. Edmund's; also by the Rev. Mr. Sidney, at St. Augustine. Collections altogether exceeded £43.

We rejoice to find that our valued friend, the Rev. C. Simeon, has not suffered in health by these long and laborious exertions. He and his fellow-travellers, the Rev. Messrs. Jacob, Ruell, and Evanson, request us to express their affectionate thanks for the Christian kindness manifested to them throughout their journey, by many friends, and particularly by those at whose houses they found a home, and from whom they experienced such cordial co-operation.

We rejoice in the conviction that the Society is steadily making its advances amongst all classes of Christians, and more especially amongst the clergy of the established church. Associations previously in existence have every where been upheld, and in many instances the funds have very much increased. Four new auxiliaries have been added in the course of the tour, and we feel assured that the cause of Israel is daily becoming more recognized as the cause of the Bible, and identified with the best interests of the church of Christ.

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SUBJECT for the Lecture on the Types of the Old Testament, at the Episcopal Jews' Chapel, on Sunday Evening, Nov. 6th,

THE JUBILEE.

✚ Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous, 15th August .....	100	0	0
Biddle, Miss, Wooburn, collected by her .....	2	8	0
Byard, Miss, collected by her .....	0	12	7
Hopkins, Miss, collected by her .....	1	7	1
Nayler, Rev. Thomas, by Sir Thomas Baring, Bart., M. P. ....	50	0	0
Parry, Rev. John, Cloacaeny Ruthin, N. W. (Palestine Fund) ..	1	0	0
Simcoe, Mrs., Woltord Lodge (Heb. O. & N. Test.) ..	40	0	0
Aston Sandford, (Rev. J. H. Barber, <i>Rector</i> ,) collected after a sermon by Rev. C. Farish .....	5	8	0
Brewham, Somerset, (Rev. J. Dampier,) collected after a sermon by Rev. J. L. Jackson .....	4	12	0
Bristol: by Rev. W. L. Glover,			
General Purposes .....	49	19	1t
Schools .....	1	0	0
Heb. O. & N. Tests. ....	14	6	0
Palestine Fund .....	9	4	6
Bristol Ladies, by Do. General Purposes .....	122	13	6
Schools.... ..	48	12	10
Produce of Sale of Work .....	104	3	3
			350 0 0
Bruton, Somerset, (Rev. W. Cosens,) collected after a sermon by Rev. J. L. Jackson.....	8	11	0
Camborne, (Rev. H. Rogers, <i>Rector</i> ,) collected after a sermon by Rev. W. A. Evanson .....	1	10	0
Chicklade, Hindon, Wilts, by Miss Ann Phelps .....	4	0	0
Clewer, near Windsor, by Miss Pennington .....	5	12	6
Dorchester, Ladies, by Rev J. L. Jackson .....	90	0	0
Sherborne, by Miss A. and H. Spratt ...	9	7	6
Do. collected after a sermon by Rev. J. H. Stewart, (deducting 6s. expences) ..	13	14	0
			t13 1 6
Falmouth, (Rev. Mr. Oakman, <i>Curate</i> ,) collected after a sermon by Rev. W. A. Evanson, deducting 5s. expences ..	9	5	0
Gloucestershire, by Alexander Maitland, Esq., Treasurer ..	102	8	0
Gosport, by Rev. R. Bingham, jun. ....	4	18	11
Do. Chapel, (Rev. R. Bingham, <i>Minister</i> ,) collected after two sermons by Rev. E. Jacob.....	13	11	3
Grappenhall, (Rev. Mr. Jeffs, <i>Curate</i> ,) collected after a sermon by Rev. W. A. Evanson ....	3	14	3
Hagbourn, Berks., (Rev. G. Knight, <i>Vicar</i> ,) collected after a sermon by Rev. H. Newbery .....	7	0	0
Halifax and Elland, by Rev. S. Knight .....	11	8	0
Howden, Yorkshire, by William Dyson, Esq. ....	6	6	0
Knaresborough, by Rev. A. Cheap .....	26	4	6
Latchford, by Miss Allix .....	7	2	10
Do. (Rev. R. W. Allix, <i>Curate</i> ,) collected after a sermon by Rev. W. A. Evanson .....	15	6	3
Liverpool, by Miss Brown.....	2	12	0
Loudon:			
Blackheath, by Hon. Mrs. Foy .....	12	18	5
Islington Ladies, by Mrs. Scott * .....	21	4	6
Lostwithiel, R. Lanyon, Esq. ....(Donation) ..	1	0	0

\* This should have been acknowledged last month, but having been paid direct to the bankers, it had escaped the notice of the secretaries.



Lympsham, Somerset, (Rev. J. A. Stephenson, <i>Rector</i> ,) collected after a sermon by Rev. S. R. Maitland	6	14	0
Manchester, by S. Moxon, Esq.....	28	1	0
Do. Ladies, by Do. ....	6	19	0
Oxford, by Rev. J. Hill.....	13	0	0
Poole, Dorset., (Rev. W. W. Joliffe, <i>Rector</i> ,) collected after a sermon by Rev. C. Simeon ...	17	2	0
Portsea, St. John's chapel, (Rev. Mr. Dusautoy, <i>Minister</i> ,) collected after a sermon by Rev. C. Simeon	17	3	3
Do., Collection after Public Meeting, deducting 5 <i>l.</i> 11 <i>s.</i> 6 <i>d.</i> expences.....	4	8	6
Do., by Rev. R. Bingham, jun., (Collections)	6	8	5
Redruth, (Rev. H. Molesworth, <i>Rector</i> ,) collected after a sermon by Rev. W. A. Evanson .....	4	7	6
Roach, near Bodmin, (Rev. T. Fisher, <i>Rector</i> ,) collected after a sermon by Rev. W. A. Evanson . . .	4	4	0
Do., by J. Cupiss, Esq.....(Subscriptions)	2	13	6
Scotland :			
Edinburgh, Friends there, by Rev. Dr. Buchanan, (Heb. O. & N. Test.)	47	9	6
Do., produce of a box by Mrs. Buchanan ..... Do.	7	0	6
Shaftesbury, by Mr. J. Upjohn, General Purposes .....	0	18	4
Schools .....	0	1	10
		t	0 2
Stamford, by Mr. G. Ford.....	2	0	0
Staplegrave, Somerset, (Rev. H. W. Rawlins, <i>Rector</i> ,) collected after a sermon by Rev. S. R. Maitland	23	10	8
St. Austell's, (Rev. Dr. Smythe, <i>Vicar</i> ,) collected after a sermon by Rev. W. A. Evanson.....	2	0	7
St. Clement's, near Truro, (Rev. F. Jenkins, <i>Rector</i> ,) collected after a sermon by Rev. W. A. Evanson	7	0	0
Westham, Sussex, collected after a sermon by Rev. S. B. Mathews .....	10	0	2

## NOTICES TO CORRESPONDENTS.

We are much obliged by the notice of Wolf's Memoirs sent to us by a valuable correspondent, and hope to give it a place next month.

T. C. has been received.

## TO ADVERTISERS.

THE JEWISH EXPOSITOR AND FRIEND OF ISRAEL affords very peculiar advantages for Advertisements addressed to the religious public.

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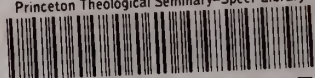
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